

# THE PACIFIC

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## The Burden of the Hour.

GOD broke our years to hours and days  
That hour by hour,  
And day by day,  
Just going on a little way,  
We might be able, all along,  
To keep quite strong.  
Should all the weights of life  
Be laid across our shoulders, and the future, rife  
With woe and struggle, meet us face to face  
At just one place,  
We could not go;  
Our feet would stop, and so  
God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go, if, by God's power,  
We only bear the burden of the hour.

—By George Klinge.



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The Bishop: "Well, I think we can love some people more as enemies than we could as friends."—Ram's Horn.

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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, March 20, 1902.

## Enduring Place.

I know not why, but I am sure  
That tint and place,  
In some great fabric to endure  
Past time and race,  
My threads will have.

—Helen Hunt Jackson.

## A Monumental Work.

In September, 1887, the present writer retired from editorial work in Indiana and entered the middle year in Lane Theological Seminary at Cincinnati, Ohio, for a period of study such as is afforded in theological seminaries. The Rev. Dr. E. D. Morris was at that time Professor of Systematic Theology in Lane, and it was given to him that year to plant good seed in the mind of one who for some time had felt a desire for such instruction and study as would throw light on those religious problems which confront all thoughtful persons in this day and age of the world. The late Dr. Evans, one of the ablest Greek scholars and exegetes that the country afforded, was occupying a chair in Lane at that time, and Dr. John DeWitt, now of the chair of church history at Princeton, was imparting to all some of that enthusiasm which has ever characterized him as a student and teacher in that important department of theological instruction. The Congregational student had as hearty a welcome as the Presbyterian, and a pleasant, profitable year was passed within the walls of that institution sacred to the memory of its illustrious founder, Lyman Beecher.

Many of the privileges and experiences of that year at Lane come up vividly in the mind as the eyes glance over the pages of the recent book by Dr. Morris on "The Theology of the Westminster Symbols." As in those days, fourteen years ago, it was good for one who had never had much theological study to spend a few months in that seminary manned by those noble teachers, so now it is a tonic here on this Western shore, in the midst of all the religious speculation of the day, to sit down and let the mind take in the thoughts imprinted on the pages of this book which the author sends forth after more than half a century of sincere and diligent investigation of those things which pertain to man's higher welfare, both here and hereafter.

This volume, first given to the public a little more

than a year ago, is doubtless the last extensive work which Dr. Morris will do. In a letter to the present writer a few weeks ago, he said: "I am glad to think that you are able to continue in active service. As for me, my work is done, or nearly so, and I am only waiting."

We desire to commend this book to the readers of The Pacific, to both ministers and laymen. The American Journal of Theology says: "In its production the distinguished author has done an invaluable service, not only to his own denomination, but also to all other branches of the Christian church." Professor Fisher of Yale says concerning it: "It is a monument of long study, and will be regarded with great respect by scholars whose own studies and inquiries qualify them to appreciate its solidity and value." The Rev. Dr. F. A. Noble wrote concerning it in The Advance: "It is doubtful if there is another man in America, or even across the waters in Scotland, who is in all respects so well equipped and competent to deal with the grave subjects here discussed. For the better part of a lifetime his thoughts and studies have revolved about these great central ideas. \* \* \* Nothing in the book is extemporaneous. Every topic and every statement in it has been carefully thought out, and from beginning to end there is not a sentence in it which does not echo the ring of the anvil on which it has been hammered into shape. \* \* \* In these times it is exceedingly refreshing to take in hand a production whose pages show traces, not of haste to catch the whim of the market, but of days and weeks and years of research and of profoundest meditation." And The Expository Times of Edinburgh said: "Beside the great teachers of systematic theology in America Dr. Morris has long held an honored place, and of the great books on systematic theology which America has produced, one of the greatest will now be reckoned his 'Theology of the Westminster Symbols.'"

It may be well here to remind Congregationalists that theirs is to considerable extent a Calvinistic theology, that the theology of the Westminster symbols was long the theology of the Congregational churches, both of England and America. The council or assembly of Independents called by Cromwell at Savoy, in 1658, adopted substantially the Westminster symbols, the depart-



tures from them relating simply to polity, the Church and the State, and marriage and divorce. In the Cambridge platform, adopted by the Congregationalists at Cambridge, Massachusetts, in 1646-48, there was embodied the Westminster Confession, except as to church government, with, however, some protest as to the doctrine of election. The Boston synod of Congregationalists in 1679 adopted the Savoy revision, and the Saybrook in 1708 adopted the Boston. In 1865 the Congregational churches in national council assembled made declaration of "adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confession and platform which our synods of 1648 and 1680 set forth or reaffirmed." This reference is to the Cambridge and Boston synods which had made substantial reaffirmation of the Westminster symbols. It was at the National Council in 1865 that Prof. Park of Andover said: "We are Calvinists, mainly, essentially, in all the essentials of our faith." And we believe it to be a safe affirmation that Dr. Morris makes when he says that no Confession has exerted so much influence in Christendom as the Westminster, and that "it remains to this day the avowed or unavowed directory of the religious faith of all who, throughout the English-speaking world, hold to the traditions of Puritan theology."

It has been the aim of the author "to contribute to a more intelligent acquaintance with the contents of this important group of confessional documents, to correct prejudice and inconsiderate criticism respecting them, and to secure some just appreciation of their large historical and theological significance." And it has been his constant purpose "not merely to describe the articles of a creed or the dicta of a church or school," but rather "to make more manifest in its comprehensiveness what he believes to be the essential truth of the common Christianity." In it all there is no partisanship, no offensive dogmatism; no compromising nor disparagement of any of the essential elements in evangelical belief. The result is the bringing "into clearer light, not the small distinctions and controversies of Protestantism, but rather those grand underlying unities which constitute its chief strength and excellence—unities which must be appreciated in much larger measure before Protestantism can accomplish its supreme mission of evangelizing the world for Christ."

No careful reader can come from the study thus presented without a profound impression of the high value of the Westminster symbols to Christendom.

It is to be hoped that this volume will be given place in the libraries of many theological seminaries; that it will find place on the shelves of ministers' libraries as a manual for refreshing their minds as to those doctrinal matters of importance concerning which not a few are becoming befogged. We have it in mind to give in *The Pacific* at an early date some excerpts from the book. The several pages on the question of the errancy or inerrancy of the Bible would undoubtedly do good service among our readers. A brief quotation right here as to

the Book: "The Bible more and more stands before humanity as a reasonable Book—its claims verified by the understanding as well as accepted by the heart. This is its glory—this is the culminating proof that it has descended to humanity from God himself. Yet, the authority of its teachings does not, cannot, rest on this human endorsement; it rests rather in him by whom the Word is uttered. The Book rises above human reason, and is supreme over it; it teaches doctrines which reason can not fully penetrate, and demands their acceptance because God has spoken them. Even where its teachings seem at variance with certain conclusions of reason, it still requires acceptance and receives it, on the just ground that a book presenting such evidences of divinity is ten thousand fold likelier to be right than the individual reason that judges it."

Here is a thought that may be helpful just now, when so much is being said about the love of God: "Calvinism always contemplates justice as a primal quality in God, and goodness as forever conditioned by justice. It cannot for a moment consent to the suggestion that God has ever done or ever can do an unrighteous act toward any of his creatures. It cannot for an instant presume that the divine love, perfect and glorious as it is, will ever induce God to be indifferent to the claims of equity, even in the disciplining or the condemnation of those who violate his most holy law. \* \* \* Nor does it hesitate to say that all teaching which exalts the love of God at the expense of the divine equity is to be viewed as dangerous, if it be not blasphemous, heresy. Yet certainly no section of Protestantism has ever been more constant, more earnest, more tender or joyous in its exposition of divine mercy toward sinners, or of the wondrous grace that saves. A thousand illustrations of this fact might be gathered from the writings of conspicuous Calvinists in other ages and eminently in our own. That in this respect valuable melioration of the earlier Calvinism has been secured in this age, and is still in progress, is an unquestionable and a happy fact. But such change has involved no departure from the fundamental truth of the system, that God is forever just, supremely and altogether just, in the exercise of his rightful sovereignty; nor is it to be anticipated that at this fundamental point Calvinism will ever forswear itself."

In his consideration of the doctrine of election Dr. Morris says that the Westminster symbols "nowhere teach, as has sometimes been alleged, that God created any portion of mankind in order to exhibit his justice in their final condemnation." And in truly irenic spirit in writing of the human relations to election he says: "To exclude such agency altogether, as if man had neither choice nor responsibility in the matter of his personal election, is one extreme; to exalt such agency unduly, as if the will or worth of man were in some decisive way conditioning or constraining the divine choice, is certainly another extreme. Calvinism, in its supreme desire to exalt the divine sovereignty and magnify the divine glory in the predestination of those who are called



to be saints, has fallen largely into the former mistake. It is no less apparent that evangelical Arminianism, in laying special stress on the human faith and obedience always associated as requisites with the divine call and appointment, has fallen into the latter. And the problem of reducing this antinomy in belief to the smallest practical dimensions, the problem of combining in one balanced and adequate conception those cardinal elements of the doctrine in which Arminians and Calvinists are substantially agreed, is one which may well claim the consideration of thoughtful minds of whatever school of faith."

But space will not allow consideration of the many other fine thoughts of this book. All in all—standing, as Dr. Hartranft of our Hartford Seminary says, as "far and away the best book in special symbolistics that our country has yet produced"—it is the crowning work of a life that has for several decades been of large and far-reaching influence in the kingdom of God upon the earth.

### The Twentieth Century New Testament.

"The Twentieth Century New Testament" is the same old Testament that has brought consolation and comfort to hearts for nearly two thousand years. In substance it is not different from the King James translation of the seventeenth century, nor from the Revised Version of the nineteenth. It is, however, in modern English, and as such it appears to appeal to some people as the other versions do not. We have heard of a mother reading from its pages, to the intense delight of her little boy, who was not very much interested in the narratives as they are in other versions. Perhaps in this and in many similar instances the publication is meeting such claimed need as the translators had in mind when they wrote in the preface: "The translation now offered to the public had its origin in the discovery that the English of the Authorized Version, closely followed by that of the Revised Version, though valued by the more educated reader for its antique charm, is, in many passages, difficult for those who are less educated, or is even unintelligible to them. The retention, too, of a form of English no longer in common use, not only gives the impression that the contents of the Bible have little to do with the life of our own day, but also requires the expenditure of much time and labor on the part of those who wish to understand or explain it."

The effort on the part of the translators of "The Twentieth Century New Testament" was to exclude all words and phrases not used in current English, and to give as nearly as possible a literal translation of the accredited manuscripts. It is stated, however, that the work is more than a literal translation, for the reason that no purely literal rendering could adequately represent the thoughts conveyed in the idioms of another language.

Translated in England, this revision has been published in three parts in this country by the Revell Company of Chicago. The first part was given to the public

in 1898; the third in November, 1901. The translators stated that it was probable that their translation would meet with a cold reception from many. Knowing, however, that this was the case with every preceding translation, and believing that this one would do good on its way, they sent it forth "to the good will of all English-speaking people and the blessing of Almighty God."

When the version of 1881 came forth Talmage, standing in his pulpit in New York City, clasped the version of 1611 to his breast and in dramatic manner exclaimed, "They shall not take from me my Bible." But the Bible is a more precious book to the world than it ever was, and the Revised Version has helped to that end. We have no doubt that this latest version will be the means also of good. Its expressions will attract and please some; they will displease others. Many of our pastors hereabout are buying it and are reading it with interest and profit. We find that it has its strong parts and its weak parts; its translations that are to be preferred to any other, and on the other hand those that seem to make the good old book just a little too modern.

But the fact that busy, scholarly men should spend several years in making the translation, and that it should have large sale notwithstanding the other versions speak highly for the popularity of the Bible. Every year more than ten million copies are printed and put in circulation, notwithstanding the hundreds of millions already in use. No book is able to compete with the Bible in the interests and affections of the people. Everywhere multitudes of the most intelligent people of the day are studying it, are pondering its message and are endeavoring to shape their lives thereby. Here, in our own land, it is thought by many not enough that there should be in their homes the version of 1611, but they want also that of 1881, and as well the version of the twentieth century. But not content with this, they send it forth throughout homeland and foreign land, so that whosoever will may come and drink of the water of life freely.

That was a unique honor which was accorded Dr. Newman Hall at Washington on the occasion of his visit to this country just after the close of the Civil War. He was invited to preach on Sunday in the Congressional Hall of the capitol. More than two thousand persons assembled there and heard a powerful sermon on the appropriate and suggestive text, "Stand fast in the liberty wherewith Christ hath made you free."

The book by the Rev. Dr. E. D. Morris, of which there is editorial mention this week, may be had for \$3 at the Book Store, 16 Grant avenue, in this city; of C. C. Parker, 246 S. Broadway, Los Angeles; of J. R. Ewing, 267 Morrison street, Portland, Oregon; or it may be secured postpaid from the author, at 339 East Town street, Columbus, Ohio. It is a large octavo volume of 857 pages, setting forth the choicest type of doctrine current among the Calvinistic churches, as well as the central and vital elements in evangelical Protestantism.



## The Religious World.

The next number of The Pacific will be unique. We designate it here, "A Week With Our Exchanges."

The International Sunday-school Convention will be held in Denver this year, from June 26th to 30th. At least 1,200 delegates are expected.

The American Weekly of Chicago is publishing a serial story by the Rev. Arthur W. Ackerman of Portland, entitled "Shamgar: A Story of the Judges of Israel."

Interdenominational co-operation in this country is continually on the increase. One of the latest arrangements is that on the part of the publishers of Sunday-school literature of six denominations to procure from common sources a large part of their lesson comments and kindred articles. This is on the plan of the syndicate articles, which are quite popular with secular journalists.

During the last twenty years 329,000 divorces have been granted in this country. For the same period there were 260,000 in all Europe. The population of these European countries is seven times that of the United States, but this country exceeds them by 69,000 in the number of divorces. This divorce matter is not very religious; on the contrary, it partakes of the decidedly irreligious. Nevertheless we chronicle the figures in our "Religious World" columns.

The late Newman Hall having been asked, "What are the secrets of ministerial success besides the endowment of the Holy Spirit?" replied: "A good voice, taking care of one's health, keeping your mind in vigorous activity, using simple speech in preaching, holding firm convictions of truth, and above all, an unshakable belief in the power of the gospel. A writer in the "New York Observer" cites the following in illustration of his earnestness in keeping himself fit for his work: "In order to keep his mind up to its full working force, he studied law and took the examinations prescribed by the University of London for the LL.B. degree. When the list of graduates was published, it was found that Newman Hall had passed all other competitors and had won the scholarship worth \$250 a year for three years." The great life success of Dr. Hall was not accidental. He succeeded because he planned and labored to succeed. Showing the simplicity in his preaching is this: "Congregations of the simplest rustics in the rural places feasted on his preaching with the same avidity as city congregations of the more cultured and refined."

It is said that a large proportion of the million total abstinence pledges secured in England by Dr. J. Q. A. Henry were from drinking men. If the figures of a recent German writer are correct, there was very great need in England of Dr. Henry's temperance campaign. This writer, Mr. Max Schmidt, says: "One of the most depressing, and, indeed, sickening characteristics of the British Empire at home and over sea, is the prevalence of habitual and swinish drunkenness. The vice is not confined to any class, nor is it invariably the outcome of misery and want. Especially in Scotland, and in some of the colonies, it is common among people who are ostentatiously, and perhaps, in their way, sincerely religious. It is not, as elsewhere, almost entirely restricted to men. In the streets of all your big cities a drunken woman is so common an object as to be scarcely re-

markable." Mr. Schmidt estimates the adult population of the United Kingdom at 26,000,000; and lists 5,000,000 drunkards, 18,000,000 moderate drinkers, and 3,000,000 total abstainers. These figures, we believe, were given before the million pledge campaign was begun. Of the five million drunkards Mr. Schmidt sets down "four million as beer-swillers and one million as people of the better class, whose habitual tipples is wine or spirits, or worse. Fully half of these last are people of some position, officers in the army and navy, country gentlemen, professional gentlemen, including clergymen and ladies. The amount of drunkenness among British country doctors is incredible."

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## Capitola—1902.

All young women of higher educational institutions, all members of Young Women's Christian Associations, also all those young women holding responsible positions in Young People's Societies, Sunday-schools, and home churches, are invited to meet at the Student Conference of Y. W. C. A. of the American Committee, to be held at Capitola, California, May 16th to 27th. For the last two years, representatives from the various universities, colleges and normal schools, and members from city associations, have met at this place to consider problems of Christian work among the students in our colleges and among the young women in our cities. These gatherings have been a great spiritual uplift, not only to those who have attended, but also to the associations which they represent. This year special emphasis will be placed upon the Bible study and missionary part of the program; the former conducted by Mr. Don O. Sheldon of New York City, and the latter under the direction of Miss Bertha Conde, the National Student Secretary of Y. W. C. A., who comes from the great Student Volunteer Convention recently held at Toronto, Canada. She will be assisted by several recently returned missionaries from the foreign field. Miss Harriet Taylor, of Chicago, will be the leader of the Conference. Miss Mary Dunn will have charge of the consideration of city work. Addresses also will be given by Rev. C. R. Brown and Rev. R. C. Brooks of Oakland, Dr. H. H. Bell of San Francisco, and Dr. E. S. Chapman of Los Angeles. Among the missionaries who have been invited are Dr. Alice Fish Moffett, Dr. Maud Allen, Miss Gertrude Barker, Miss Lillian Marks, and Mrs. Charlotte M. Jewell. The morning and evening hours are given to the Conference work. The afternoons are left free for recreation and consultation. Capitola is a quiet spot on the coast near Santa Cruz, just fitted for such a Conference.

To all those not members of Y. W. C. A. or connected with any college, the expense is \$13.00 for ten days. This includes board, room and the registration fee of \$5.00. Students and members of Y. W. C. A. are exempt from the registration fee. Railroad rates of a fare and a third will be given to all delegates from California. Special rates will also be given those coming from points outside of this State. In order to secure assignment at the hotel, it is very necessary that all applications be sent to Miss Lillie Janes, Stiles Hall, Berkeley, California, before May 10th.

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Rev. B. F. Sargent of Berkeley is announced for the reading of a paper next Monday at the San Francisco Ministers' Meeting. The paper last Monday by Rev. L. P. Hitchcock of Alameda was a presentation of some excellent methods of dealing with the absent members.



### The Future of the Indian.

The American Missionary Association has received a communication from the Rev. Stephen D. Peet of Chicago concerning the future destiny of the American Indian, in which he says: "Twenty-three years' close study of their native customs, their original condition and their peculiar religious beliefs has led me to realize that they have been poorly understood by the whites. The preparation and publication of three books upon their condition before the time of the Discovery, and the preparation and prospective publication of two more on their religious beliefs, mythology and tribal history, have convinced me that if they had been properly dealt with they would have arisen into a far better condition, and proved useful citizens, instead of being cowed down and discouraged as they seem to be at present. I find it difficult to solve the problem of their future. I am convinced that the policy of taking away their children from them, and doing violence to their natural affections by separating the members of families for the sake of Christianizing and educating them, is not, under the circumstances, the best way; and I am very glad to find the Rev. Frank P. Woodbury and others looking upon the subject in the same light. The child problem should certainly be solved and no more violence should be done to the tenderest and best feelings of the human heart.

The efforts which have been successful among the Southern Highlanders, as well as those made among the colored people, ought to show us all what methods should be followed among these poor, discouraged people of the far West. Is it not better to send missionaries to them, and have schools established among them, than to separate their children from them? They love their homes, but have so frequently been driven from them that they have lost hope, and so differ in this respect from any other class of people we have among us.

### The Educational Society Work in the West.

Boston, March 10, 1902.

At the monthly meeting this afternoon of the Directors of the Congregational Education Society, a special report was presented by the Western Secretary, the Rev. Theodore Clifton, D.D., of Chicago, based on recent investigations by him of its educational work in Utah, Idaho and New Mexico. He reported that the Society has two academies and four mission schools, grading from the kindergarten to the grammar school, in Utah, one academy in Idaho, and six mission schools in New Mexico, with an aggregate of about nine hundred students, and thirty-two teachers. The work done was said to be foreign missionary work in the home field, especially in New Mexico, and to involve all the self-sacrifice of foreign missionary work, with none of its glory. No work is more fundamental and vital for the country and for the kingdom of God. Gordon Academy, at Salt Lake City, has a campus of two and a half acres, a large building, named after Col. Hammond of Chicago, who gave most of the money for it, and also a small dormitory. The Education Society is planning to build a main dormitory, at a cost of \$10,000, to complete the already excellent plant. The school is steadily growing in influence and in the number of its students. The school at Lehi is for the benefit of the Mormons exclusively, there being only two or three Gentile families in the town. The students are molded into good citizens and Christians under school influences. At Provo, Utah, the academy has 300 students and eight teachers, and is the largest and strongest

school of the Education Society in the New West. It is crowded and needs immediate enlargement. Provo is the educational center of the Mormons. Brigham Young Academy, located here, has 1,000 students. The same general conditions prevail at Heber, Coalville and Bountiful. The teachers in all these schools under the care of the Educational Society stand high in the esteem of the Mormon people, both pupils and parents.

The work in New Mexico is strictly foreign missionary work on the home field. English is not spoken and in teaching the teachers use pure Spanish, although the prevailing language is a corruption of Spanish. Atrisco is a Mexican settlement with a school of 90 pupils of all ages and grades; and an organized Congregational church, composed wholly of Mexican members, under a native pastor. Similar conditions prevail in Barelaz, Cabezon, San Mateo Cubero and San Rafael. At Albuquerque there is needed a central industrial boarding school of high grade, of which all these outlying schools should become feeders. The transformations in individual character that take place in these Mexican mission schools is something beautiful and very encouraging.

Secretary Clifton also reported that the Education Society has forty schools of all grades in the West, from the college down to the mission school, with an aggregate of 4,000 students. The numbers are greater than those in each of the three leading universities of the country, East and West. He stated that the schools are doing more good than any one institution of the highest grade, yet the Education Society receives relatively small support financially.

### From Nome.

*Editor The Pacific:* The First Congregational church at Nome, Alaska, of which I am pastor, has about two thousand books, covering the whole range of literature. We are running a public library. We have no building for the purpose, save one belonging to one of the commercial companies of the city. Our librarian costs us \$50 a month and our fuel about \$25; so you see we can not, in addition to this, pay rent. It costs \$200 a month to maintain our church services, and therefore this expense of the library is, to some extent, burdensome to us. Those who read in the building are charge nothing, but those who take books away pay \$1 per month for the privilege. We need a building to accommodate at least five thousand books. We have the ground for it at the rear of the church. If some friend of humanity, or some one who has gathered a fortune from the gold fields of Alaska, will send specifications for a building with material for it we will secure volunteers to build it. It will be a blessing to the thousand or more miners who, during the winter months—about eight in number in this latitude—live in the cabins scattered on the outskirts of the city in every direction. All gifts or communications on the subject sent to Col. C. M. Sheaf, Chairman of the Board of Trustees for the church, will be promptly and faithfully attended to. His address is Nome, Alaska. We are having a delightful winter. The church is free of debt and prospering. Ten members have been added since September and the average audience at public service is about four hundred.

Nome, Dec. 9, 1901.

W. C. Fowler.

"However strait may be the gate  
Or scrawled with circumstance the scroll,  
I am the master of my fate,  
I am the captain of my soul.



## Notes from South China.

C. R. Hager.

The South China Mission has just closed its nineteenth year of service in China, and a short review of the work done during the year will not be amiss, since the organization of the Mission was largely due to the efforts made by the Chinese on the Pacific Coast.

In reviewing the statistics for the year 1901, we find that 231 have connected themselves with the church, most of whom were also baptized, and 214 of this number were adults and 17 children. This result is highly encouraging, following upon the general destruction of chapels, in 1900. The Mission has now some 23 native preachers, 5 Bible women, 11 teachers and 283 pupils in its various schools, with a total membership of nearly 1,100, and 1,500 since the founding of the mission.

Two stations, with 18 out-stations, represents the present field of the Mission, which, however, is constantly enlarging; and were it not for the want of funds, might easily be doubled and trebled. It may be interesting to know that, aside from the personal salaries of the two missionary families and two single ladies now on the field, that the Board has never given more than \$1,200 a year to the general work of the Mission, which certainly is a very small sum when the work of the whole mission is considered. Two stations are supported entirely by the funds from the China Congregational Missionary Society, and substantial help is also obtained from many of the Chinese Sunday-schools in America, while a few American churches have undertaken the support of a preacher or station. A few friends aid us, also, with their gifts, but all the sums received are inadequate to meet the demands of the work. But it may be asked, What have the natives done? In Hongkong, where the church is self-supporting, more than \$630 have been raised during 1901 for the general expenses and the seating of the new church, besides contributing about \$1,600 to the church building fund. These sums would bring up the average per member to \$16 for every man, woman and child, for we have not more than 100 resident members.

In the country districts the contributions have been much smaller, although within the last three or four years three church buildings have been erected, two entirely and one nearly so. This has, however, been chiefly done through the help obtained from the American Chinese, who have been much interested in the work of our Mission. Up to the present time the American Board has not given any funds for the building of mission houses, chapels or schools, with the exception of \$4,500 devoted to the Mission premises for the Canton station.

The districts where two years ago they offered from \$150 to \$250, U. S. gold, for missionaries' heads, have quieted down and missionaries are enabled to come and go without molestation. In general, the work is reviving after the uprising through which we have passed. Many places are calling for the gospel and doors are opened to us everywhere, if the means were only at hand to send all these places a preacher of the gospel. The Chinese officials are becoming more and more friendly and the interviews with missionaries are conducted upon a different basis than formerly. Most of the mandarins are seeking to acquaint themselves with the sciences, and one District Magistrate recently offered prizes for the best thesis on Farming, and two of our Christians got the second and fourth prizes. All these things indicate that China is changing. Formerly it was an uncommon thing for a missionary to visit or receive visits

from Chinese graduates, but now the situation is quite different. Many of the second degree men even seek the advice of a missionary.

I see by the papers that America is still in doubt what it shall do with the Philippine Islands, but there is really only one way out of the difficulty if it is considered such, and that is to meet that difficulty with the best government that America has and send the best men over here to govern the islands, for the islanders can never govern themselves in their present state. Christian men ought to regard this a Christian duty and all the cry of imperialism is at fault. Said a Christian lady who is living in the islands a few days ago: "America ought never to let the islands go, for the natives can never govern themselves. There would be a worse state than during Spanish rule. One tribe would slaughter another, and war would follow upon the heels of war, and peace would be a thing unknown. Let America rule in righteousness and expel the friars, who are as bad for the islands as anarchists are for America, for they are continually plotting against the United States Government. This is the only practical way of solving the island problem. Again, let the islands be honeycombed with mission stations, where the natives will be taught a better way than Catholicism has ever given them. Protestant missionaries and righteous rulers are to be the salvation of the islands, and from this task the American people ought not to shrink but go forward in the strength of the Unseen Arm, not so much to get glory to herself as to bless the world with its advanced civilization and gospel blessings." And I think the opinion of this lady, who has tended our wounded soldiers and viewed the situation close at hand is the opinion of nearly every missionary in the East. It is well to send teachers to the islands, but they ought also to take the Bible with them. Happy America, if she will meet the situation in a manly and Christian way!

## The "Kenosis" of Christ.

By Rev. J. D. Davis, Kyoto, Japan.

Professor Foster's recent lucid article on "The Person of Christ in Current Religious Thinking" was read with great interest. His conclusion in regard to the whole matter is so in accord with my own, after studying and teaching in regard to it for twenty-five years, that I wish to express a few thoughts upon the one point of the humiliation of Christ.

It seems to me that this theory, or this fact of Christ's humiliation, if held as the Scriptures reveal it and as Christ himself expressed it, harmonizes with all the other facts and in large measure removes all the difficulties of the Christological problem.

If we accept as true Christ's words that he came down from heaven, that he had divine glory with the Father before the world was; if we accept the clear teachings of Scripture that Christ was divine, that he, although "being in the form of God, but emptied himself, taking the form of a servant, etc."; then this was humiliation so great as to be utterly beyond our power to comprehend. We cannot fully comprehend either the extent of it, the manner of it, or the way the Infinite who has chosen to assume the form and medium of the finite will work through that medium. It is not, however, either logical, or necessary, or Scriptural, to go to the extreme of postulating that Christ had only the knowledge and power of an ordinary or of an extraordinary man.

It is not necessary to suppose that he gave up his omnipotence and omniscience, but only that their exercise



was limited during his humiliation. In the very passage (Mark xiii: 32), which is most quoted to show his lack of omniscience, he reveals a knowledge which no man could possess. We look through the four gospels and we fail to find an instance where Christ's power and knowledge were limited in reference to things which directly pertained to his great work and teaching here on earth. He could heal the sick, still the tempest, and raise the dead; he knew the secret counsels of the Father; he knew the future and the issues of the judgment of the great day; he could say to Judas, "It had been good for that man if he had never been born." He could say on the eve of his crucifixion, "And I, if I be lifted up from the earth, will draw all men unto me."

There were evidently limitations to Christ's knowledge in regard to some things which had no direct reference to the work he came to do. The precise date when the world would come to an end, in the time-signs of this world, was not a thing which had any direct reference to the work Christ came to do; it was rather for the best good of the Church that it should be kept in ignorance of this. (See Acts i: 7).

A student in one of my classes once stated the following difficulty. If Christ was divine and omniscient, then he must once have known the time of the end of the world; hence he must have forgotten something which he once knew. But this is an example of how anthropomorphic and low all our thoughts of God are. God does know all the "times and seasons," but not necessarily in the petty time-signs of his great universe. God weighs and measures and controls all the matter of the hundred million sun-systems, but it would be a useless exercise of his omniscience to know just how much every particle weighs in the gramme of France, the grains of the United States, and the momme of Japan.

Christ's omniscience was limited in exercise during his humiliation as man here on earth. It seems to have been infinite in depth but limited in range. Omnipotence, omniscience and omnipresence are the external attributes of God. Truth and love are his internal attributes. He can limit or restrain the former, but not the latter.

Christ was in a relation of equality with the Father before his incarnation, as many passages show. (See John i: 1-3; iii: 13; iv: 62; viii: 58; xvi: 28; xvii: 5, 24; Phil. ii: 5, 6; Heb. i: 2, 8-10, etc.)

During his incarnation Christ came into a position of subordination to the Father so far as his office and work on earth were concerned. This subordinate position and office was, however, only temporary. Christ himself speaks of this in the plainest language. In his last prayer, he asks the Father to "glorify thou me with thine own self with the glory which I had with thee before the world was." He says (Matt. xvi: 27): "The Son of man shall come in the glory of his Father with his angels," etc. He tells us (Matt. xxv: 31) that "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," etc. Christ was finally condemned to death because, when asked by the high priest to tell whether he were the Christ, the son of God, he replied, "Thou hast said, and I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." In Phil. ii: 9-11, we read how God answered his petition in the prayer above quoted, and "highly exalted him, giving him the name which is above every name," etc. Of the same import are many other passages. It seems to me that nearly all the difficulties of a difficult problem are solved by this view of Christ's temporary humiliation and "emptying" of himself.

Kyoto, January, 1902.

## Acorns from Three Oaks.

Aloha.

### Sunshine on Shadows.

An observant lady sees from our windows this morning snow on the mountain ranges and signs of rain in three directions. Beneath our eyes the apricot trees are breaking into beautiful bloom, eager to follow the almonds in promise of abundant fruit. Cows and horses are craunching succulent grass. The birds sing in the oaks. Orange blossoms are fragrant and the old oranges hang on yet, to redeem the promise made to a little Oakland girl that she may "really and truly" pick oranges all by herself "Blossom Day." After Tony brings us from church he will be turned out to grass. He thinks this is a good world for horses, and it is a good world for folks. I know the shadows. Amos Townsend of New Haven, a clean, conscientious cashier for fifty years of a good bank, a saint in every good work, went crazy in his old age. The layman who led me into my earliest evangelistic work and took me out to learn how to love people in the schoolhouses about New Haven, cowered like a wolf before me as I called on him, fresh from the joy of a great class-meeting. These eyes never saw a sadder sight than that heroic man, slinking about the walls of his sitting room as if I had come to hurt him. Shadow! Where is the sunshine? Where is the explanation of the Father's love in letting a son suffer like that. Sunshine! All New Haven which cared to see saw Mrs. Townsend's wifely devotion. She might have put her dear one in a safe asylum, and gone on in the missionary works dear to both their hearts. But she never was much of a talking woman. To me her wifely faithfulness was a noble speech. God bless her memory to some to whom perchance this acorn may recall it! To my questioning of God's wisdom and love, here serene faith and saintly face made sufficient answer.

The saintly old college president at Oberlin, who would gladly see the King in his beauty, lingers—blind in his eyes, and tottering in his steps. A beloved maiden daughter on whom he leaned is suddenly and painlessly taken to the skies. Six children and a dear wife beckon the aged saint, who would gladly go. He could not reach the sick room. He could not look on the placid face in the coffin. Shadow! Is there a gleam of sunshine? Yes! They do not have costly galleries of pictures at Oberlin. It is yet a poor western college when you remember the endowments of universities. But the group of mourners who saw the heavenly face of an uncomplaining saint with his hand tenderly placed on his dear child's face at her funeral, as her precious form rested a little in a consecrated corner of the house of mourning, will not forget it. And there have been liquid diamonds in the eyes about here of these who have read the letters telling that "it is all right and the separation won't be for long." What would our earth be without these storms? What shallow souls we would be if spoiled by unshaded prosperity? "What I do thou knowest not now, but thou shalt know hereafter."

### A Little Country Meeting.

Muddy roads, unsettled weather, like April, at the East. Only fifteen out. But these were enough for five meetings if you remember who said he would be with "two or three." We had a great theme—"Home Missions." Church members, visitors, and the C. E. combined to "improve the time." Our lady leader read of California's early history—how Doctor Willey came on the first ship; how Rev. T. D. Hunt came from the Sandwich Islands; how Doctor Atkinson "held the fort" in Washington and Oregon. We seemed to see the flag raised the first time at Monterey, and then again fifty



years later. We saw the stalwart James H. Warren, with his sweet bride, take that half-price ten-dollar ride from the steamer to their new boarding-house in the little frontier city of San Francisco. One told of Doctor Benton, a valedictorian of a great fall class, in home missionary work at Sacramento, and as the early mover in the Pacific Theological Seminary. The elegant gentleman and scholarly minister, Doctor Dwinell, was sketched for us. We could see the smile and almost feel the hand of "our Chrysostom"—Doctor Mooar. Brave Joseph Rowell's work for sailors was described, and some curiosity was expressed about his beautiful Yacht America pulpit, which isn't visited half as much as it ought to be. That "chip of the old block" and pretty pure specimen of New England granite among San Francisco's sand dunes was spoken of, and who could that be but Doctor Pond? Who will take his place and be the stalwart leader in work for our Chinese brethren when he has gone? Who will stand up as he has for our yellow brethren, whom God has made in his own image as truly as the fairest Caucasian? It was a big meeting in its thought and subjects and "our hearts burned within us." What education and inspiration to know these men even by reputation and hearsay! What privilege to take them by the hand—such as walk yet in this world where their example is a stimulus to all who know them! How many of the dear home missionary brethren join us in looking up to these we could think of as a tender, sympathetic prayer from the pastor's wife closed the meeting. We know the boys and girls at Stanford and Berkeley, and our young business representatives in the city are filling their places better because we keep up the brave little meeting with grand subjects and big faith. We don't see where the money is coming from our pastor wants us to give next Sunday for home missions, but we look our duties in the face and work in hope. Yet again, we say, to any dear home missionary mourning over a slack Endeavor Society and a slim evening audience, join the two services together and give them great themes to read, think and pray about. You will have to preach well into your ten-minutes summing-up, for your young people will spur you to it. You can have as big themes as Adam Brown and Joseph Parker have. You are not responsible for small audiences. You are responsible if you do not move them with great subjects.

#### Co-operation.

We had a rich and meaty convention of farmers at Cupertino lately. No one word was more conspicuous than "co-operation." Co-operation built the tasteful grange hall we met in. Cliques combined. Neighbors were in fellowship. Parsons and university professors were in communion for bigger prunes and grander men. The gospel of a wholesome communism was reverently proclaimed, along with death to pests and unceasing warfare on shallow methods. Professor Fowler says all California is talking and thinking as we do in this lovely region. God be praised! Mayor Schmitz has been stirring San Jose and eloquently backing up our noble papers, which are strong for the combination of conscientious labor and clean capital for improved civic conditions. The greatest banquet ever given in this region was not long since extended to the great railway company, in recognition of their opportunity to foster the interests of the commonwealth, whose extreme western border they were opening to travel by a scenic coast line. There is a better use for men than to bite and devour them. God's angels looked on when Schwab and Mark Hanna, Archbishop Ireland and Bishop Potter, sat to-

gether to see if labor and capital couldn't combine on the principles on which Joseph and Jesus ran that simple but influential little carpenter shop among the fragrant shavings at Nazareth.

And now the region which is prominent in the great fruit combines is co-operating to tell people that the sight of a hundred square miles of prune blossoms is one of the fairest sights God spreads on his earth. It is. Little Saratoga is by the fiat of him who lifted the mountains and rolled out the valleys in the front row of the billowy glory. But it is too much for one little village to invite the world to see. So the beauty of co-operation joins with the beauty of blossoms. And instead of one modest little country town extending the invitation to the lovers of the beautiful to "come and see" the Garden City, San Jose, through her Improvement Club, issues the invitation. Thousands of circulars are going about to tell people that here, in the closing days of March, is one of the sights that, having seen, good men will never forget. Bummers and boozers can see little in it, but unstained eyes see signs of God. These snow storms on the mountains and great rains in the valleys are being pumped by trillions of rootlets into the twigs of the fruit trees. Blessed are those eyes which, lifted gratefully at the Thanksgiving Harvest, are lifted hopefully and praisefully at the promise given the sons of men at bloom and blossom time. We have set the dates of other years for the festival of bloom. But it must be delayed this year. Watch the city papers and the Oakland Enquirer, you who live about the bay. They and the S. P. R. R. officials will tell you. Saratoga, Los Gatos, Campbell, or San Jose will all help you, if you will keep in touch with them to see this bounty and beauty of Nature. "Aloha" cannot describe it, though he can feel it.

It is on the part of this Christian little village to do a duty of patriotic service. We are in intelligent co-operation with the justly ambitious desire of our fellow-citizens that the beauty and healthfulness of Northern California shall be known. As you of the north want to see the spray dash on Lover's Point and the oranges bloom at Pomona, so you want, some fair day, to see Santa Clara county in the glory of her prune bloom. And you, dear Southerners, looking towards Shasta's snows and the mountains roundabout Puget Sound, co-operate with us in sounding the attractions of our snow-storm of blossoms, as we wait the King's permit to smell your roses and decorate ourselves with your orange blossoms. "He hath made everything beautiful in his season." Let us make clean and pure pleasure so attractive that we shall win the sons of men from the impure and the unclean. One way to kill weeds off the earth is to magnify blossoms and flowers.

#### Saratoga Blossom Festival Facts.

Saratoga's day in the series of Santa Clara county festivals will be Tuesday, April 1st. Tickets from San Francisco and Oakland, for those who do not have ministers' certificates, will be a fare and a third for the round trip. Tickets bought on the 31st March will be good until April 7th for return.

Take the 8:15 a. m. narrow gauge train. Choice of two trains returning from Los Gatos, the 3:19 p. m. train or the special train leaving Los Gatos at 5 p. m., connecting at Santa Clara with broad gauge train to San Francisco. Tickets bought at Oakland good for return to San Francisco.

A good dinner will be provided at Kane's Hall in Saratoga, and as far as possible there will be free carriages from Los Gatos to Saratoga. It will be safe to



bring lunch baskets. Coffee will be provided at nominal price. Congress Springs are open. Athletics, music, speeches, games. If Saratoga's day be cold or unfavorable we shall try heartily to join with our Los Gatos friends on Wednesday, April 3d, or Campbell, Thursday, April 3d, or with our Garden City friends, April 4th and 5th. No week is wholly stormy in Santa Clara Valley. Our fair California has no fairer sight than our hundred square miles of prune blossoms. Come in the Christian holiday spirit.

### Sparks from the Anvil.

By Dr. Johns D. Parker.

We read that a young man came running to Christ, and, kneeling down, asked him, "Good Master, what shall I do that I may inherit eternal life?" This young man was enthusiastic, for he "came running." He was deferential, for he "kneeled down." He was complimentary, for he said, "Good Master." He had kept the Commandments, and Jesus "loved him." But he evidently did not comprehend the true character of Christ, and so the Master tried to lift his conception to a higher plane, and turn his complimentary salutation into adoration. The young man was a legalist, for he had kept all the Commandments from his youth up in their outer forms. But he was dissatisfied with his condition. He thought he could inherit eternal life by *doing something*. It seems that a man may keep all the Commandments outwardly, and still not be a Christian in heart. When Christ gave him a test he went away "sorrowful." What glory would have followed this young man if he had become the first great philanthropist, and if he had obeyed Christ what a treasure he would have found in Heaven! How many keep the moral law outwardly, but fail to be spiritual, and worship Christ acceptably!

\* \* \*

"Growing old gracefully" can only be accomplished with divine grace in the heart. The word translated "grace" in the New Testament comes from a word meaning to rejoice, or to be glad. Joy is a feeling of pleasure that springs up within the soul, arising from internal conditions. When the love of God is enthroned in the heart it produces Christian graces. To possess the quality that renders the soul joyful, the countenance sunny, the personal deportment charming, one must have his heart subdued by divine grace. In the wedding feast at Cana of Galilee, the governor of the feast called the bridegroom and said, "Thou hast kept the good wine until now." This may be typical of human life. Old age should be a fruitage of good things. Old age has some advantages over youth. Wise men learn as they go along, like travelers who have passed that way before. It is an advantage in traveling to know where the thorns grow, where the mud is deep, and where the stones lie in the pathway. It is a blessed life that has the best wine at last. Who wants "to grow old gracefully"?

\* \* \*

The writer has been observing the metamorphosis of a tadpole into a frog, and finds that there are many lessons for the Christian in the law of evolution, even in the humblest creatures in nature. A single example will show the working of a general law. The change was very slow. For days there did not seem to be any change visible. Still the incipient processes were naturally going on. After some days one could see by close inspection that the legs were developing under the skin. In time the legs developed themselves and became individualized, and the little aquatic animal was lifted up to

a higher plane and became a quadruped. One day it realized its higher condition, and actually leaped out of the urn. The gills disappeared and the lungs developed. The tadpole separates the bubbles of air from the water by the delicate membrane of its gills. The frog takes in the free air like an air-breathing quadruped. The whole process of evolution, even as seen in the lowest animals, or plants, is extremely interesting to a naturalist. The law of evolution, in such a metamorphosis, has many valuable lessons for the Christian. The resurrection is accompanied with a metamorphosis in which the Christian passes into a higher plane of being, as he stands up in the spiritual realm. In speaking of the transfiguration, the apostle uses the word "metamorphosis." He says in the original, he was metamorphosed before them. For a brief time Christ passed into his glorified state. Once after his resurrection he passed from his metamorphosed body into his natural body and took the broiled fish and honeycomb; and "did eat before them." In the moment he was showing the three disciples what his spiritual nature was when he should be glorified. In the upper room he was giving his disciples tangible evidence that he had risen from the tomb. So important is the transfiguration that it is mentioned by all the gospels and by Peter. In the metamorphosis there are valuable lessons. Luke says, "As he prayed, the fashion of his countenance was altered." People who pray sincerely may sometime expect to be metamorphosed. How exalted the conditions of Christ's metamorphosis. His raiment was "white and glistening," and his "face shone like the sun." Peter says, "There came a voice from the excellent glory." Christians sometimes ask if there will be recognition in heaven. The law of evolution, as disclosed in the metamorphosis of a frog gives us much light on this subject. The example is very humble, but the law is far reaching. How much more a frog knows than a tadpole! How much more a butterfly knows than a caterpillar. The tadpole seems to see you a little distance, for when you approach the urn it will move slowly to the other side. The eyes of a frog, however, are prominent, and it sees some distance away. When the caterpillar is touched it rolls up in a ball, as much as to say, "Don't touch me." It's knowledge of you seems to come from touch. But when a caterpillar becomes a butterfly it lights on a leaf some feet distant, and if you approach, it is off, sailing in the air. This of course is cognition, but cognition underlies recognition. To recognize we must cognize and remember. The same law holds good in all larva that are metamorphosed into moths. Some of the lower animals have been petted and show recognition.

It is perfectly natural that the organs are lifted up with the life of an animal to the same plane. Can we suppose that a Christian would be glorified in his essential being, and that the uplifting power should not lift up his powers of recognition? The disciples on the Mount knew that Moses and Elias were with them. Society will be one element of happiness in heaven, and society implies recognition.

### Annual Meeting.

At the Annual Meeting of the California Bible Society, held today, the following persons were elected Trustees for the ensuing year: Annis Merrill, Edward P. Flint, William Abbott, C. S. Wright, D. Gilbert Dexter, T. C. Johnstone, John Thompson, Benjamin Romaine, E. J. Harper.



## The Sunday-School.

BY REV. W. H. SCUDDER.

### Temperance Lesson. (Eph. v: 11-21)

Lesson XII. March 23, 1902.

The Golden Text for the day, taken from v. 18, presents the motive underlying two kinds of life—filled with wine; filled with the Spirit. We have to uncover the soul and find out what description of mainspring, hidden in its silent depths, is moving the subtle machinery of life. When the Spirit of God is the mainspring of the soul a very definite life ensues.

I. There will be an avoidance of evil associates (v. 7). It is a difficult thing for young persons to make discriminations in their associates. Violently wicked boys will rarely be chosen for companions, except by those who are like-minded, and these are not the boys that need to be held up as specimens of evil associates. It is the popular boy, who draws a crowd after him, and smokes, or tipples, or points his expressions with oaths, or talks grandiloquently of horse races and prize fights, or taking chances in gambling schemes, that needs to be spoken of as filled with something diverse from the Spirit. And it will be no easy task for the leader to do this, and still less easy to convince the scholar of the fact, for the popular boy is not a *bad* boy; he is not vicious, nor really low. He is about the ideal of the average boy, who likes to sail four-fifths in the eye of a dare-devil wind, and admires the boy who can approach the standard that men of the world are supposed to have. What is the nature of the spirit to be shunned? It is the spirit of wine. A close analysis of the wine spirit shows it to be a non-restraining spirit. The boy or man filled with it is pre-eminently without self-control. Indulgence in those things just mentioned is the beginning of that spirit, and is generally accompanied by confident boasts of ability to control "when it is necessary," or "before it goes too far!" But the world finds it the exception when the ability is put into execution. Generally, the boy with the wine spirit becomes confirmed in evil ways, but not before a number of other boys who admired him and associated with him have been ruined. The boy with the Divine Spirit has self-control, for that is part of the "fruit of the Spirit," and he shuns those with the opposite motive spirit. Look out for the boys that smoke, hang about the half-closed door of the saloon, loaf on the corner after dark, and waste their youthful energies in reading trashy literature. They are beginning to "be made drunk" with the wine spirit.

II. The Spirit-filled soul will avoid the evil thing itself (v. 11). The easiest, safest way to stop drinking is NOT TO BEGIN! Where in all philosophy of agriculture are we taught to sow "wild oats"? Why not substitute oats of the most approved type? What is more, why should not parents, teachers and older people help sow them? Garden patches do not fill with obnoxious plants when we set out rose bushes, beds of pinks and geranium slips. The kindergarten idea, to surround the child with so much beauty and courtesy and unselfishness, that the ugly opposites cannot get a chance, should be carried up to manhood and womanhood. Make it most difficult for the child to get at the thing itself. Teach him to avoid it. I would not pick up the most harmless snake in the world. My boyhood was spent in a country where cobras abound, and I fancy every snake must be possessed of those cobra qualities, which my childish mind was taught to look upon as death-dealing. That serpent in the wine cup is cobra, rattlesnake

and boa-constrictor combined. Avoid it if you expect to live.

III. The Spirit-filled soul will reprove the evil. The apostle seems to mean by words, but it extends to deeds, or, better, begins there. One of the best reproofs to intemperance is in pledging children not to touch the stuff. The objection made by many that it is signing away their liberty when they are not old enough to understand their act, has no more force in it than would the argument that the best way to cultivate temperance is to have just as many saloons as the community will sustain, and your boys will have backbone enough not to go into one. I heard that argument used by a prominent town official only a month ago! Reprove intemperance by pledging the children against it, if not for a long time, for a short one, and repeat it, until the habit of temperance is formed. Reprove it by word—in the schools, in the lecture rooms, at home, everywhere. Reprove it in deeds. One of the most hopeful signs of the times is the awakening of great corporations to their privileges in regard to this matter. Railroad companies, steamship lines, factory corporations, and all the rest, have the right, from the economic side, to shut out of their employ every one who drinks, and when the great business world stands up to its rights in this regard, the greatest blow yet struck will be given to the saloon and drinking. Speed the day, friends of righteousness! With you the apostle pleads in this fashion, "Awake thou that sleepest and rise from the dead," for when one is asleep on this or any great issue, he is as one dead.

IV. The positive side of the Spirit-filled life is indicated in the remaining section of the lesson. (1) It will walk circumspectly (v. 15), that is, literally, looking around as we walk. No blindness, nor narrow pointedness in this life. Every segment of the circle comes under the keen-eyed soul. (2) It will seize every opportunity (v. 16). "Buy up" the opportunity, as a merchant displaying his goods, not only invites the passer, but buttonholes him and persuasively induces him to purchase. (3) It will obtain knowledge by discerning the divine will (v. 17). This is the measure whereby all acts in life are judged. (4) It will be spiritually social (v. 19)—a fact largely to be remembered by those who are growing older. Young life needs to be social; our greatest concern should be how to interweave spirituality so as to make it magnetic, and not repelling. (5) It will be joyous (v. 19, b.). Song will flow from the heart just as water bursts forth from the spring in the earth. (6) It will be a continuous thanksgiving (v. 20). Everything in its career will be viewed as a gift from God. (7) It will be unselfish (v. 21), considering carefully its relations to all that it meets, submitting to others, and helpful to them. The apostle rightly sets forth in this lesson that the remedy for the drink evil is not mainly the law, but the individual whose life is hid with Christ and "filled with the Spirit."

### The Living Lord. (John xx: 6-18.)

Easter Lesson. March 30, 1902.

Whatever the conditions in other parts of our world, California is par excellence the crowning of Easter time. The festival is synonymous with LIFE, and what place on earth can more beautifully enwreath the fact of life than this Golden State just at this season. The fact of life does not need demonstration here, for all is instinct with it. The thrill creeps into every capillary of the child; it surrounds him in earth and atmosphere, and points vividly to the Lord of life, who could not be holden of the inferior force which mortals have so long



stood in terror of, because they have felt it might prove their conqueror. Jesus, the Living Lord, comes to us girdled with life in its radiance, its power, its welcome embrace, and becomes the Lord of our life. The lesson passage takes us straight to the tomb, just where we can best form a powerful contrast, the place where the two great forces, life and death are in closest proximity. Have you ever watched the day break and been reminded of a battle? The superiority of darkness, spreading from your feet as a centre, to an immense circumference, unperceived, since it is swallowed up in black distance. The very silence seems token of absolute mastery on the part of the darkness. Presently a slight altering of the blackness to delicate grey, a film of lighter hue on the eastern belt of the sphere, and you know the battle has begun. It is the battle of life against death. Note the strife: There are advances and retreats; there are marches and counter-marches. The regiments are ordered hither and thither; re-enforcements are massed in weak positions, but the onward onslaught of the forces of light is unmistakable, till victory crowns her banners, and the hosts of darkness are sent skurrying from the hard-fought field. It is well that we go first to the tomb. It is well, because true, that we realize intensely that the hopes of millions of souls lay behind that stone. And the forces of death have the field—not mere physical death, but that which lays hold of the soul, to separate it forever from God. It is well for the world to know that there is no ordinary mortal in that grave, no martyr crucified by the Jews, no perfect man that bore the extreme act of malignity his enemies could inflict—it was God's own Son, and if death holds him, all that humanity loves, or can hope for, is buried out of sight forever. The opponents of Christianity have always recognized this, and untiringly return to the attack at this crucial spot. In the great trial at arms between the English under Wellington and the French under Napoleon, the field of Waterloo presented one spot around which the contest centered. The world's great military genius saw the one road to victory, and eagerly set out to obtain it. The only retreat for his foes was along a road through a forest. To secure that, Napoleon must turn Wellington's left wing and force it, in confused retreat, upon his center. There was nothing to hinder the project—nothing but a country residence of solid stone, standing along the road, with nature's fairest flowers about it. The French invincibles were directed against this place; they were unsuccessful in capturing it. Again and again, Napoleon hurled his forces against it, but the Coldstream Guards occupied the ground, and the Iron Duke was alive to the fact that the Chateau of Hougomont was the pivot of the battle. As the sun went down, his forces still held the position, and victory. So the enemies of Christianity have failed in their assaults upon that tomb of Jesus. They know the absolute truth of Paul's declaration—"If Christ be not risen, then is our faith vain"—not simply because there was a return to life of this man Jesus—others had been thus restored, among them Jairus' daughter, Lazarus, Tabitha—but because this resurrection proves Jesus to be the "Son of God with power." That grave in the garden is Christianity's Chateau de Hougomont, and the rush of skeptical endeavor has beaten upon it, as the storm waves of the Pacific upon the Seal Rocks, only to be broken into raging foam and flying spray. The rock stands firm, unmovable, triumphant, victorious. Having thus fairly stated the case, we return to the narrative. Several very natural points catch our attention:

1. John gives a different account from the other gospel writers. All attempts to exactly harmonize these accounts have failed, and much capital has been made out of this. But once more we need have no alarm. The simplicity of the answer is its invincibility. When an author is writing for a particular object, he selects those facts and thoughts which best illustrate and establish that object. The evangelists and Paul have done the same. John's object is distinctly stated (chap. xx: 31)—"Moreover, many other signs truly did Jesus, in the presence of his disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God." To read the fourth gospel without that object always in mind is like painting a picture with the central figure left out, like reading Hamlet with the Prince of Denmark obliterated. Read the resurrection story with this in view, and John's selection of material is conclusive. It is immediately apparent how much he and those intimately associated with him figure in the facts; these events are matters of experience with him, and he was the only one of the gospel writers who had that advantage in this particular part of the history.

2. The individuality of those who participated in these scenes is striking. All of them were used by Providence for their special work. Peter's boldness makes the certainty of the Lord's absence from the tomb a fact beyond dispute. Peter explored that place, and Jesus was not there. John's reverence and quiet observation still comes to convince the honest inquirer of the truth of the resurrection. "He saw and believed"—what? The order that was in the tomb. No enemy would have left the burial wrappings in order; no crucified, half-dead person would have stopped to arrange those clothes; no fear-filled presumer, or false Messiah would have left any vestige of his "coming to" after a swoon; only the Son of God, with perfect life, complete control of the situation, would have exhibited such order in coming forth from death's grasp. John saw and believed. The whole transaction was just like the Master. In like manner, the Magdalene's personality bears distinctly upon the object in view. Her violent emotion at the discovery of the absence of the body, her refusal to be comforted by angelic words, her non-recognition of the Master's form or voice, and the sudden change as love recognizes and regains its Lord, is enough to convince any one that the same Christ had come from and was standing at the verge of that tomb. Love will not take substitutes in the twinkling of an eye, nor will it accept hallucinations as verities after sufficient time is afforded for comparison. Both of these factors appear in the narrative. The lesson is, that your personality can be used of God for his purpose in his work if you will place it at his disposal.

3. Finally, we can all join in the exultation of the disciples, at the great fact of the Resurrection, since it has to do with our future. He is the Lord of life, that comes to the soul, realizing that the wages of sin is death. He comes to give life, and give it abundantly to us all. Somewhere I have heard a story of three brothers who left home to learn a trade, and after a number of years returned to show their power and skill. The first said, "I can make a skeleton of a lion, perfect in every particular"; and shortly it stood before the beholders. Said the second, "I can cover it with flesh, and make it a perfect animal"; and with wondrous skill he wrought till the prophecy was made true. "And I," said the third, "can touch it and bring life into it"; and as he spoke the dead bones and flesh were quickened and the



great king of beasts moved off—alive! 'Tis but a legend, yet has it more than a fulfillment in our Living Lord. His power comes into the soul, and lo! it lives. He is able to give life by a touch. "Now is Christ risen from the dead, 'Hallelujah!'"

## Christian Endeavor Service.

By Rev. J. H. Goodell.

The Risen Life: Christ's; Ours. (Luke xxiv: 1-12; Col. iii: 1-10.)

Topic for March 30, 1902:  
(Easter service.)

There is no monument of victory today in all this wide world to be compared for a moment with Easter. There have been great victories in individual lives—over difficulties, habits or enemies. There have been remarkable victories on the field of battle between armies; astonishing legal triumphs in the courts; and in political movements victories have been achieved which have been as valuable to the world as any which have been secured on the field of carnage. But for humanity, in every age or condition, and for each individual alike, all of these together are only little affairs compared with the victory over death by Jesus Christ, three days after he was put to death on the cross! The day ought to be observed forever by every being having a soul or who is interested at all in humanity.

\* \* \*

As we come to thoughtfulness in this world, the one dark, dreadful spot in our career is death. It is such a fearful thing that the young thrust the thought of it as far as possible from them. But if some event could occur which would make it possible that at twenty-one years of age, or even at fifty years, every person could come into the possession of an inheritance of unmeasured value, what a joy, what an inspiration, that expectation would become along every step of the way! It would be the one point in our future from which would radiate all the glow of our experience. Morning and night, in our toil or our recreation, in our religious thought or our secular activities, our plans and our reflections would center around the day when relief from present distresses and the reward of all effort and the dawn of all anticipated joy would come to our life. A thousand fears which now harass us would lose their power to cast a gloom over our lives.

\* \* \*

But Easter is greater than this. Jesus Christ went through death for us. The gift he brings out of that experience is victory over this which humanity dreads as it does nothing else. This victory is the offer he holds out to every man who will accept him as his Savior and make him his Master. This, in part, is what Paul means when he exclaims, "Death is swallowed up in victory!" What a pity it is that we have so confined these passages in I Corinthians to funeral services and have not used them instead in the full tide of our joyous days, that death has obscured their beauty and delight, rather than that these exultant strains have replaced the darkness of that experience with the glorious triumph of that hour. I hope Paul does not know that what he intended for an every-day song of joy, we have come to associate chiefly with crape and coffins.

\* \* \*

There are some practical results which ought to come into our lives from this event, of which Easter is the visible monument. Paul so uses the resurrection in this reference in Colossians. And if Easter is to be to us each year much more than a spectacular presentation,

some very essential features of our Christian life will be established. The victory which Jesus offers will begin here and now. First, this event changes all the values of life. If the day of our death is the day when we enter into our inheritance, which is made sure to us forever, then the money we make and the positions we hold and the passing advantages we secure during our life on the earth are not important in the same way as they would be if this life gave us our chief opportunity. Money and place and pleasures ought not to have such a grasp upon the man to whom Easter stands for victory and freedom and heaven!

\* \* \*

So of training. If Easter means to me that some event has taken place which proves that death is the door which ushers me into an inheritance large enough and rich enough and glorious enough to be the work of God in my behalf, then my chief concern in my life ought to be to put myself into training for that hour. It would be worse than a mistake or a folly for me to go on holding that expectation and still be indifferent or more absorbed in the plans and results of this life. It would be mean. It would reveal a soul too small to have the full advantage of such an inheritance if it should come into my possession. Easter warns me if I love the things of this world and give my energies to making them my own, I am but subtracting from my power to use and to enjoy whatever God holds in store for those who are to have the victory which the resurrection brought. I cannot safely obscure the glow of the other world.

\* \* \*

Besides this Easter stands for a special kind of satisfaction. This monument is massive. What lies beyond must be massive also. My world to come must be something upon which I can think all my life without outthinking the truth. I must ponder over it and study about it until I come to think of myself as living more there than here. Paul says we are the citizens of heaven. If really so, then the laws and the attachments and the ambitions of heaven must be mine here on the earth, or else I am in danger of being a stranger there. Easter ought to mean all this to us as well as flowers and music and throngs of interesting people.

A pretty story which has never before appeared in print reached me yesterday. On the first Sunday after the President returned from Canton, the reporters were watching him assiduously, they believed, but in some way he managed to escape their vigilance and left the White House. They only knew of his absence when they saw him approaching up the broad asphalt walk that leads up to the entrance. In the reports they turned in to their respective papers they merely said that the President had taken a walk during the afternoon, but no little curiosity has been felt as to his true destination that day. The truth I have just learned. It seems that Mr. Roosevelt has in Washington a cousin who is a great invalid and confined to her room continuously, a Miss Elliot, by name. It was to Miss Elliot's that he went on his first Sunday in the White House, spending over an hour with her, chatting and trying to cheer her sad life. Several times since has the President stolen away to spend an hour with his stricken kinswoman, and Mrs. Roosevelt goes there several times a week. Miss Elliot's rooms are always sweet with the fragrance of flowers from the White House conservatories, and the thoughtful kindness of her President cousin and his wife do much to lighten the burden she has so patiently borne for years.—Ex.



**Woman's Board of Missions for the Pacific.**

President.....	Mrs. A. P. Peck.
819 Fifteenth street, Oakland.	
Treasurer.....	Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.	
Home Secretary.....	Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.	
Home Secretary.....	Mrs. R. E. Cole
1367 Castro street, Oakland	
Foreign Secretary.....	Mrs. C. W. Farnam
Fruitvale.	
Branch Secretary.....	Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.	
Superintendent Young People's Work.....	Miss Alice M. Flint
60 Santa Clara avenue, Oakland.	
Recording Secretary.....	Mrs. S. F. Bufford
1814 Sutter St., San Francisco.	

**Quarterly Meeting.**

The regular quarterly meeting of the W. B. M. P. was held on March 5th at Bethany church, San Francisco, Mrs. Peck presiding. The devotional meeting began with the hymn, "O Spirit of the Living God"; a prayer followed, and Eph. iii: 4 was read, which is a prayer by the Apostle for converts from heathenism. Mrs. Peck asked all to pray for her while at the annual meeting of the Southern Branch in Pasadena, in April.

The Secretary's notes of the December meeting were read and approved and the Treasurer reported receipts for three months, \$1,463.91; for six month. \$1,973.97; this is about the same as at the same time last year—perhaps a little more this year. Mrs. Wilcox, Home Secretary, reported two new auxiliaries, at Lincoln and Tulare. She has received many answers to her letters, agreeing generally to raise the sum desired. Mrs. R. E. Cole, Home Secretary, reported that she had written fifteen letters to churches where there are no auxiliaries; no replies as yet. Mrs. Peck suggested that we pray for them.

Mrs. Farnum gave the latest news from our mission fields: We had to surrender our work at Inghok, and take that at Pagoda Anchorage, Foochow, China; this is very near the Inghok work, belonging to the same mission. Secretary Daniels was very sorry that we had to change, but we will find this interesting, as the Hartwells have been there for a long time. A letter was read a little later by Mrs. Rader from Mr. and Mrs. George H. Hubbard of Foochow, who are now in this country. Pagoda Anchorage is the place where steamers land their freight and passengers for Foochow. The Mission covers 500 square miles, with a population of 500,000, no other mission having any work there. Many of the women are realizing that there is something better than worship of idols, and classes are formed for half a day's study, the women weaving the other half. They use the Romanized Chinese. Here Mrs. Peck explained this: The Chinese character is spelled in Roman letters and a little mark is used to show the tone of voice necessary, and a woman can learn to read in six months. They have the New Testament and a hymn-book in Foochow Romanized, and other books are being added. There are many native workers. Fifty dollars will support class and teacher for six months, not including furniture. Miss Emily Hartwell is in charge of the women's work.

The work in Broussa still goes on successfully. Miss Hope has just gone out. Miss Rebecca, who has taught fourteen years in the school, has recently come to America to marry an American gentleman. We have no direct news from Africa. Miss Mellen, formerly of Mills College, wishes that a home could be opened in every

station. It is hoped that Mrs. Ireland will return to reopen the Ireland Home.

No letter has been received from Miss Denton. If you wish to hear the news from missions, take The Pacific, said Mrs. Farnum, where you can read the last letter from Miss Wilson, at Kusaie.

Miss Flint, Superintendent of Young People's Work, reported 70 letters written, to which eight answers are received so far.

Mrs. Jewett said her heart was touched by the work of the Alameda County Union; they publish a News Letter and are gathering material for a box to be sent to Miss Wilson.

Miss Piper reported five new members for the Cradle Roll.

Mrs. Peck asked for reports from churches studying "Via Christi." Mrs. Ferrier reported that in Pilgrim church, Oakland, at the first meeting there were 29 ladies present; several fine papers were read, supplemented by remarks by the pastor, Mr. Brooks.

At Fruitvale they are much interested in the study; a class is formed at Saratoga; at Berkeley it is also studied.

Mrs. Pond cordially invited all to lunch, and that and the social hour made an agreeable change. At 1:15 Mrs. Jewett called the ladies to order, and conducted a memorial service for Mrs. S. S. Smith, who was a charter member of the Board, and Recording Secretary for twenty-four years. On the platform were Mrs. Pond, Mrs. R. E. Cole, Mrs. E. P. Baker and Mrs. Warren, who were associated Mrs. Smith as officers. The first and last verses of "Just As I Am" were sung; the passages from the Bible which were read at the funeral were read. Mrs. Farnum presented a biographical sketch, which will be published in The Pacific. A letter from Miss Fay, third President of the W. B. M. P., entitled "An Appreciation," was read, and a prayer offered by Mrs. Pond.

Miss Melville of West Africa was introduced. Her station is 130 miles south of the Equator and 350 miles from the coast. The means of travel is a hammock, carried by men over a narrow path. There are four stations and native workers. The women plant, cultivate, harvest and cook the corn, which is the principal food; the country is fertile and the people are beginning to dress well.

Mr. and Mrs. Arthur Logan next were introduced; they are going to Guam to join Mr. and Mrs. Price, who are the parents of Mrs. Logan. She told us many of their plans, from their sailing on the small vessel, "John D. Spreckels," to the house which is awaiting them and the fine piece of land secured for the Mission. Mr. Logan said there are ten thousand people on the island and one or two hundred soldiers, and asked prayers.

A letter was read by Miss Bufford from Mrs. A. H. Smith, who has lived in eleven different places since the siege, and is now back in Pang Chuang, where the hospital, church and house were left standing.

A vote of thanks was given for the hospitality of the Bethany ladies. Benediction, by Rev. Mr. Day.

*Virginia Bufford, Rec. Sec'y.*

**Porto Rico by Lime Light.**

Secretary J. E. ROY, of CHICAGO, has just furnished Rev. J. H. Williams of Redlands a brand new set of lantern slides upon Porto Rico. These can be had on the same terms as the other two sets of which he is custodian: careful usage, expressage paid and a collection taken, either at the time of the exhibit, or during the current year. The other two sets in his charge are those of the "Indians" and the "Chinese and the New Possessions."

J. E. ROY.



**Mrs. S. S. Smith.**

(Read at the Quarterly Meeting of the Woman's Board by Mrs. S. M. Farnam.)

It is fitting at this, our first public meeting since that bright New Year morning when our dear sister, Mrs. J. C. Smith, wife of Mr. S. S. Smith, passed through the portals of the unseen, that we make special mention of her who was so long and so intimately connected with this Board, and that we bring hither our loving tributes to her memory.

Josephine Cornelia Child was born March 14, 1826, at Higganum, Conn., a village on the banks of the Connecticut river, and her childhood was nurtured amid the beautiful scenery of her native State. Her ancestors on both sides were of good old New England stock, noted equally for piety and for patriotism. Her father, Hezekiah Child, was a ship-builder, as were his father and grandfather before him, and the name of Child is a prominent one in the history of that part of Connecticut. She early showed the kind and affectionate traits of character which later blossomed out into the fullness of a beautiful Christian womanhood. An old school-mate and life-long friend says of her: "She was remarkably attractive in her social character: all felt the charm of her presence. It was remarked of her that she did with her might what her hand found to do."

Her education was begun at the public school of her native village—the typical old red school house—where the pupils sat on long benches without backs, and the desk was one continuous board fastened to the side of the house.

At the age of twelve she was sent to New Haven, to Miss Grosvenor's private school, where she had the privilege of attending lectures in the lecture room of Yale College, given by the most noted scientists of the day, among them Prof. Sillman, the elder, and others. Her stay in New Haven had a moulding influence on all her after life. It was here that her distinctively religious life began, although a subsequent and a fuller experience came to her a few years later. At the end of a year she was sent to Draper's Seminary, in Hartford—a noted school of that day for girls. This school was kept by three sisters—"the dearest ladies in the world." The girls all loved them, and the dear old mother of them all. Mrs. Smith said: "I well remember the Sunday evenings in Grandma's room, where we learned hymns, some of which I remember now." Subsequently she attended a select school in her native town and when Brainerd Academy was opened she entered there. This academy was then taught by Joseph Benton, afterward Rev. Joseph Benton, D.D., of Pacific Theological Seminary. It was at this school that she first met Mr. Smith, whom she afterward married. In 1845, at nineteen years of age, she united with the Congregational church of Higganum, during the ministry of Dr. Field. From that time on her interest in the cause of Christ and her love for the church was manifested.

After leaving school, with true New England thrift, she began to put her education to practical use, and to assist in the education of a sister much younger than herself. Others begged to join the class, and thus quite a school was formed, which she taught for some time, her school room being the upper story of her uncle's store. Mr. Smith, who went to California in '49—one of our State's most noble Christian pioneers—returned in 1852, and in June of that year they were married. Her parents being unwilling she should go so far from home as California, they took up their residence in Buffalo, where they remained for eight years. In 1860, how-

ever, Mr. Smith went again to California, and Mrs. Smith, with her three little ones, returned to her father's home to await the call to follow him. During this time of waiting one of her little flock, a bright girl of four years of age, was laid away in the hillside cemetery. In 1863 her husband sent for her, and in October of that year, with her two remaining children, she bade adieu to her parents and her childhood home and friends, and started for California.

It was a bright autumnal day, and the forest was ablaze with gorgeous hues, as she passed down the Connecticut river, on her way to New York. Henceforth, her home was to be by the shores of the Pacific. This was during the civil war, and rebel privateers were afloat on the ocean, so that the voyage to Panama was considered more or less dangerous. An armed gunboat convoyed the steamer on the Atlantic all the way. No difficulties were experienced on the trip, however, until the approach to the Golden Gate, when they encountered one of the worst storms ever known on this coast, and the ship nearly foundered in sight of its destination.

In May, 1864, Mrs. Smith united by letter with the Second Congregational church, afterward called Plymouth. Of her labors in that church and community, in season and out of season, in the Sabbath-school and the home, many persons living who knew her there can testify. But it is in her relations to the W. B. M. P. that she is best known to most of us present.

Twenty years ago last October, in Santa Cruz—the city of the Holy Cross—in De La Mater Hall, this Board sprang into existence. Mrs. Smith was one of its charter members and warmest supporters. She was elected its first Recording Secretary, which office she filled most faithfully for twenty-four years, and only laid down her pen when failing health forbade her further attendance on the meetings. The first distinctively executive meeting was held in her parlors. Of the thirteen original officers of this Board, only four remain—two of them we are happy still to number on the Executive Roll; another is active in her church and home work, and the other—Mrs. A. L. Stone, the first President—has for years been a helpless, speechless invalid, but a most patient and even a happy one. The outgoing or incoming returning missionary was always a welcome guest at Mrs. Smith's hospitable home, many of whom will cherish pleasant memories of her. Her interest in missions never flagged, but increased with years. Not only her home, but her purse, was always open to the cause. She gave liberally—time, strength, money, herself—and when the shut-in days came upon her her pen still sent forth words of cheer. Her judgment was sound, her advice good; she grasped intuitively every question brought before the committee, and seemed to see clearly the best course to be pursued, and events proved the wisdom of her opinions. She wrote easily and well, as her annual reports, published year by year, bear witness. She lived to see the missionary work well grounded, and nearly every church in our denomination on this Coast actively interested in it.

Her going out was like her life—peaceful, quiet, trustful. In the early dawning of the New Year, the messenger came for her. She put her hand in his, and went forth into the Master's presence. There was "no sadness of farewell," for they thought her "sleeping when she died." Her going was like the fall of the ripened fruit. Her life was rounded out and complete.

She had finished her course; she had kept the faith, and was ready to enter on the new life beyond. The fragrance of a beautiful, useful life lingered about the mortal clay. She seemed the bride of death. As we



strained our spiritual vision to follow her into the unseen, we could almost hear the Savior say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

"Let me live the life of the righteous and let my last end be like his."

## Church News.

### Northern California.

Green Valley.—Five persons were received into fellowship at the March communion.

Oakland Pilgrim.—The first number of a church paper, to be published bi-monthly, has been issued. It is sent forth with the hope that it will bind the membership into closer sympathy, larger knowledge and more abundant helpfulness.

Soquel.—Eight members were received into the church on confession of their faith at last Sunday's communion by Rev. G. H. Wilbur. Seventy-five dollars has just been raised to place new lights in the church, the old kerosene lamps will be replaced by gasoline lights, which will be a great improvement to the edifice and a benefit to the evening congregation.

Lincoln.—On March 2d the Lincoln church, in connection with Evangelist R. L. Vernon, closed a two weeks' revival meeting, in which some twenty men, women and children were converted, and much good was otherwise done. Mr. Vernon had conducted a revival meeting in Lincoln some twelve years ago, and he was pleased to find some of his former converts now in the two churches here, both having been organized since his former visit, and it is hoped that all these new converts will at once identify themselves with one or the other of these churches.

Pacific Grove.—Rev. M. L. Berger, D.D., formerly pastor of Park Congregational church, Cleveland, Ohio, who in his advanced years is enjoying the study of some of the beauties of God's works, is spending a few weeks at Pacific Grove, a place peculiarly rich in a variety of natural life. Meantime, he has been helpful to Pastor Lucas in the pulpit of Mayflower church, preaching Sunday mornings. On last Sunday evening (March 9th) he spoke of his visit to the Holy Land, and particularly of the birthplace and home city of Jesus, and the place of his crucifixion and burial. A large and appreciative audience greatly enjoyed his word-pictures of these sacred places, and all are grateful to Bro. Berger for the information given and the enjoyment thus afforded.

Berkeley, Park.—The members and congregation of the Park Congregational church of Berkeley gathered together on March 7th, to give a reception to the Rev. W. H. Scudder and family. The whole matter was a surprise to the pastor. This reception and entertainment was an expression of the warm appreciation on the part of the people of the successful labors of the pastor. Every branch of the church work is in a very prosperous condition. This is especially true of Junior Christian Endeavor, which is now the largest in the State. Never was this church so prosperous as at the present time. A notable compliment was paid by Mrs. Scudder to the people when she said, "You have been very kind unto us. You have spared me in every possible way. I thank you." Too often the churches act as though they had a claim upon the services of the pastor's wife as well as upon his. This pleasant evening was made delightful, through the fine music provided by the efficient

chorister, Mr. Sutterland, and through the refreshments served by the ladies. R. R. L.

### Southern California.

Los Angeles, Pico Heights.—The lots secured for a new and more eligible location have been deeded to the church, and the old building will soon be moved to the new site.

Los Angeles.—The many friends of Rev. James T. Ford rejoice in his recovery from a lingering illness. At the First church, Los Angeles, was given on Sunday evening last, stereopticon views of the new church. During the week evangelistic services will be conducted by the pastors.

Redlands.—The First church, Redlands, on Sunday, March 16th, raised quietly, by pledges, slips of paper being passed through the audience, \$7,000 for a new pipe organ. They will order at once a three manual organ of twenty-seven speaking stops of the Austin Organ Company of Hartford, Connecticut. The average winter audience of this church on pleasant Sundays is 600.

Pasadena.—Rev. F. J. Culver is temporarily disabled by an accident, in which his hand was badly injured, on March 11th, and the amputation of a finger was necessary. While intense pain was protracted he is now doing well, and within two or three weeks will probably be moving with his accustomed energy. For several months he has efficiently supplied the churches at Eagle Rock and La Canada, beside doing considerable work in his capacity as General Missionary.

Los Angeles, Vernon.—Five of the young people united with the church at the last communion, all members of the boys' and girls' prayer bands. The Y. P. S. C. E. decorates the church each Sunday and has asked the church for the privilege of raising money to repaper the church. The past year the Sunday evening service has been given to the young people with an illustrated sermon by the pastor, and in every way the young people have been encouraged. The results have been gratifying.

Los Angeles, First.—A large congregation was present Sunday evening, March 9th, at the celebration of the fourteenth anniversary of the Congregational Chinese Mission. Rev. Dr. Pond, Superintendent of our Chinese Mission work, conducted the services. There were recitations and singing by the Chinese in English and in their own tongue. An encouraging report was made by Mrs. Findlay, Superintendent of the Mission; also addresses by Dr. Pond, Curtis D. Wilbur, Superintendent of the Chinese Sunday-school, and Mrs. Todd, a missionary returned from China. An offering was made for Chinese Mission work amounting to \$178.81.

Pasadena, First.—The new church manual has appeared. It contains 326 names. President Gates of Pomona College preached to a large congregation on the morning of March 16th. The evening service was given to the Chinese Mission, the occasion being Dr. Pond's annual visit. The features of the evening were Dr. Pond's address, and one on "Reform in China," by Fong Sec, a student of Pomona College, the annual report of the Mission by the Superintendent, Mrs. W. H. Dwight, and music in English and Chinese. A most encouraging point is the fact that the Chinese in this Mission, though few in number, have given, in various ways, the sum of \$85 during the past year. They pledged one-tenth of the foreign pastor's salary at Hoi Ping, China.

Avalon.—This church has purchased a Pilgrim individual communion set, which was used for the first



time March 2d, the occasion being most impressive. Partaking simultaneously of the wine and bowing at the same moment in prayer made very real the privilege of communion. The use of the individual cup seemed to us true to the purpose of the Master, who touched naturalness and left it sacred, but was the foe of artificiality. At this communion season, the pastor, in a few earnest words, expressed the gratification of the church at Brother J. D. McLean's entrance upon the office of deacon. Brother McLean (chairman of our Trustees) and his estimable wife (long our Sunday-school Superintendent) have been faithful and hopeful in years when there were few to bear church burdens or church ideals. Their hearts are doubtless rejoiced at present progress. Six new members were received, four by letter and two by new confession.

### It Isn't Right.

It may be that it is to considerable extent through thoughtlessness; but it isn't right. If the editor and manager of The Pacific were to set forth to the readers of the paper the difficulties he has in securing payment of subscription from a large number of subscribers, the information would astonish all who should read it.

The date to which the subscription is paid appears each week on the label bearing the subscriber's name. This fact is stated every week in the paper. Largely, however, the subscribers wait for a statement to be sent. When it is sent, which is not until the subscription is due two or three months, many either forget or neglect to respond; and after two or three months another notice with similar request for payment is necessary. All this has to be done under the supervision of the editor and manager, who is doing all the time a work that ought to be carried on by two men instead of one.

The sending of the first statement is done cheerfully, inasmuch as we do not discontinue a subscriber's paper at the expiration of the time for which he has paid. This is a reminder which we are quite willing to give under the circumstances, to all who forget to watch the label on their papers. It is, however, with great pleasure that we receive renewals without doing this. Postage is saved. And The Pacific has to count the pennies or it will go down.

Not a few subscribers pay no attention to these notices until they have received several; some, even after the subscription has been due an entire year, do not even deign to answer kind and courteous letters which are sent to them, asking for the remittance of what is due, and emphasizing the importance of the paper to all the Congregational interests. One can hardly escape from the thought that there is rubbish in our churches of which they ought to be cleared. Under the laws of the land a person who subscribes for a paper is responsible for payment therefor as long as he receives it from the postoffice; and every subscriber should pay up and ask for a discontinuance if he finds himself unable to afford to take The Pacific.

It would be a relief if persons to whom statements are sent, if unable to respond within a month or six weeks after they are received, would write a card stating this fact, and saying about when payment could be made. This would obviate the sending of a second statement eight or ten weeks after the first one had been sent. For the list must be gone over every two or three months. We ask this on the statements. But very few pay attention to the request.

Next week we shall take from the list about sixty names of persons who have failed to respond, though

letters have been written the third time to nearly all of them. We have decided to place such accounts hereafter in the hands of a collector. Those to which reference is now made will be so placed—all from whom no letter of explanation has been received, or is not received before the 1st of next month.

When we say that courteous letters have been written three times to certain persons and no reply received we mean that this has been done after the subscription has been due a whole year and after the usual statement has been sent two or three times during the year. These statements contain a few lines emphasizing the value of the paper to our Congregational interests and stating the urgent need all the time of money to meet current expenses.

Another thing bothering the editor and manager is the insistence of some subscribers about San Francisco bay that a collector wait upon them to collect their subscriptions. The Pacific cannot afford a collector. The one who writes all the editorials for the paper, manages it, and manages also a printing office, has to do the collecting also. On no other plan can the paper be kept alive. All the collecting this one can do is right in the business center of San Francisco. This week a man has been hired to go to other parts of the city to try to collect subscriptions long due; but it is an expense which The Pacific cannot afford. And the ten-year-old son of the editor has been sent with statements to a few homes in Oakland. Say what any one will about the inconvenience of remitting subscriptions, and doing it promptly, it isn't right; and these and several other things, if persisted in, are going to kill The Pacific. The present writer expected—and he had a right to expect it—when he took charge of the paper in 1898 that the difficulties of maintaining it would be recognized and that people would do for it what they would not do for a business or paper run under usual and easier circumstances.

### Bay Association Meeting.

The meeting of the Bay Association, held with Pilgrim church on March 11th, was equal to the best in the quality of the papers and addresses, and somewhat larger than usual in the attendance. It is now two years and a half since the San Francisco churches withdrew from the larger body to form an Association by themselves. Some thought that that separation might lead to a decrease in interest in the meetings, but on the contrary, our meetings since that time have been better sustained and less disturbed by the rattle of machinery. The same thing is reported to be true on the west side of the Bay, so the division was probably conducive to greater efficiency all around.

Mr. I. N. Halliday, the new Sunday-school Superintendent of Oakland First church, gave us a good paper on "The Church and Its Bible School." Rev. W. W. Madge, who has made such a success of Pilgrim Sunday-school, opened the discussion which followed the paper. By the way, the number of gold stars won by Pilgrim Sunday-school scholars showed that there were not a few faithful ones in that school.

Prof. Nash's paper on "Congregationalism" was listened to with great interest by all present, and is well worthy of the larger audience which we hope it will soon have through the columns of The Pacific.

Dr. Dille delighted us with his fraternal, sensible, and witty paper on "Interdenominational Fellowship and Co-operation." A cordial and unanimous vote of thanks was presented to Dr. Dille for his presence and his paper.



The supper hour was one of those informal, sociable gatherings that characterize all the dinings of our Association. After full justice had been done to the good things provided by the ladies, Mr. Wikoff, as toast-master, called up Rev. L. P. Hitchcock, Mr. C. H. Shinn, Rev. C. S. Nash, and Rev. A. E. Johnson, for responses.

In the evening session, after a fellowship service, led by Rev. L. P. Hitchcock, we had missionary addresses given by Supt. Harrison, Rev. J. H. Goodell, Supt. L. P. Broad and Mrs. Broad, all of interest and power.

Letters of dismissal were granted to Rev. Messrs. Alanson Coplin, H. T. Shepard and Loyal L. Wirt. In connection with the last named the report of the special committee was as follows:

"The special committee appointed in the matter of the application of Rev. L. L. Wirt,

"Recommends that a letter of transfer be granted Mr. Wirt, the letter of transfer to be accompanied by a letter of explanation to the Registrar of the New South Wales Association, and by a personal letter to Mr. Wirt, these letters to be drawn up by the special committee.

"Signed by the committee: Chas. R. Brown, George Mooar, Geo. B. Hatch, J. H. Goodell, W. H. Cooke, J. H. Lawrence."

The report was adopted.

Prof. George Mooar and Rev. J. H. Goodell were elected delegates to the Pacific Coast Congress. The following officers were elected for the ensuing year:

Moderator—Rev. W. H. Cooke.

Scribe—Rev. F. N. Greeley.

Credentials Committee—Rev. J. H. Goodell, Rev. Geo. B. Hatch, Dea. J. H. Hayes.

Committee on Approbation to Preach (two members)—Rev. H. E. Jewett, Mr. R. H. Chamberlain.

Committee on Missions—Rev. W. H. Scudder, Rev. H. B. Mowbray, Rev. S. R. Wood.

Business Committee—Rev. Edson D. Hale (Registrar), Rev. R. C. Brooks, Rev. L. P. Hitchcock.

Nominating Committee—Prof. C. S. Nash, Dea. J. H. Hayes, Rev. B. F. Sargent.

The next meeting will be held with the Park church, Berkeley.  
*Edson D. Hale, Registrar.*

#### A Recent Action of the Bay Association.

*Editor Pacific:* A city paper, commenting on a recent action of the Bay Association, and the protest of the writer concerning that action, makes a statement that is misleading, and which probably other Protestants, as well as myself, prefer to remove. I therefore request space for the following letter, written to a member of the committee which recommended the action, giving it for substance, if not literally.

"San Francisco, March 12, 1902.

"Dear Brother: Will you kindly permit a word of explanation as to my real position in the matter of your committee's report. Yesterday did not seem a favorable time for further words. It is not so much a question of the wisdom of a letter to the absent brother—the original question of six months ago—as of the acceptance of a report that gives absolutely no reason for its conclusions. No member of the Association, perhaps, would have asked for an itemized statement of evidence, but if familiar with even the fundamental facts—or fact—governing the committee's decision, a number of us not voting at all might have felt justified in casting an affirmative vote. At the meeting in September last, because of certain well-known facts heralded throughout the State and largely known in the East, the Association refused the letter of dismissal, or rather declined to act

at that time. Now the letter is recommended under certain unusual conditions. Why? Were the statements of supposed facts erroneous or exaggerated, or has the brother responded to the fraternal and Christly influences that have wrought in his behalf? It was only the *essential thing* inspiring and justifying the action that could be asked for.

"A morning paper, widely read, states that the 'star chamber' methods were a subject of criticism at the time of the report. I need not tell you that no such expression has been used by me in public or in private. But with all respect for the wisdom and experience of the beloved and honored brethren composing the committee, and with appreciation of the delicate and difficult task entrusted to them, with others, I can but feel that our decision was reached in a way not in real accord with the spirit of our fellowship, whether technically Congregational or not. And of this latter there may be honest doubt. In a word, could not the brethren composing the Association have been taken more fully into the confidence of the committee, even though, if necessary, we sat apart in special session? This is a matter of conviction as to the wisdom and duty of maintaining genuine Congregational methods in our midst; and not, of course, of mere personal feeling. To some of us the matter is vital, because of a possible trend towards a centralizing responsibility which seems out of harmony with the genius of our polity. Believing that my words will be cordially received by you, I am,

"Very sincerely yours,  
*Frank N. Greeley.*"

#### Woman's Home Missionary Union of Southern California.

The Fourteenth Annual Meeting of the Woman's Home Missionary Union will be held in First church, Pasadena, on Wednesday, April 9th, following the Annual Meeting of the Southern Branch, April 8th. Each Society contributing to the Union is entitled to send its President and two other delegates, with an additional delegate for every twenty members, or fraction of twenty members, over a membership of twenty-five. Each Y. P. S. C. E. and each J. C. E. is entitled to send one delegate. The Pasadena friends will cordially welcome a full delegation from each auxiliary. Ladies attending, who are not delegates, will be entertained at lunch both Tuesday and Wednesday. Please send names of delegates to Mrs. K. D. Barnes, 28 Valley street, Pasadena, before April 1st. Delegates will kindly remember to buy a ticket one way and get a certificate from the agent. Fifty certificates will secure return fare at one-third rates.

All gifts for the Congregational Home Missionary Society should reach the Treasurer, Mrs. K. D. Barnes, 28 Valley street, Pasadena, before March 20th. The books will be open for contributions to all other objects until April 1st.  
*Mrs. K. G. Robertson, Sec'y.*

#### MONTHLY PROGRAM.

Subject: "Congregational Work in Cuba."

1. Devotional.
  2. Map exercise (Outline may with stations located and brief description of country.)
  3. "Cuba for Christ."—Leaflet by Rev. E. P. Herrick.
  4. The Cubans of Key West.—"The Forefinger of America" in Home Missionary for January, 1900.
  5. Havana—Outlook, February 2, 1901.
  6. "Havana After Three Years"—Outlook, November 16, 1901.
  7. Cuban Children—Outlook, March 2, 1902.
- Supplies on Home Missionary subjects furnished free of charge by Mrs. E. C. Norton, Claremont, Cal.



## Oregon Letter.

By George H. Himes

Rev. Seth A. Arnold, who came here from Grinnell, Iowa, a few months ago, is doing excellent work at the Clackamas church. Supt. R. A. Rowley, of the C. S. S. and P. S., recently assisted him on two Sundays, and held meetings every evening for a week and also on alternate afternoons. The interest was good from the start, and it has been increasing continually. Rev. Geo. A. Taggart, of the Mississippi Avenue church, will assist in these meetings during the present week. Supt. Rowley reports that the conditions in this important field since Mr. Arnold began his labors is very good. In connection with the Clackamas church he serves the church at Park Place and also preaches at Elyville.

The quarantine having been removed by the recovery of his daughter from an attack of scarlet fever (really a mild case), Pastor Bollinger, of the Oregon City church, has gained his freedom and is permitted to go about doing good as is his wont.

On account of illness in his family, requiring a total change in climatic conditions. Rev. R. A. Rowley tendered his resignation a few weeks ago as Superintendent of the Congregational Sunday-school and Publishing Society for Oregon. It was recently accepted, and will take effect on April 30th. In accepting the resignation, Rev. George M. Boynton, D.D., Secretary of the Society at Boston, says:

"Boston, Feb. 18, 1902.

"Rev. R. A. Rowley, Portland, Oregon.

"Dear Brother: I send you herewith a minute from the Missionary Committee which you requested. I should have sent it earlier only I did not know you wanted it so soon. They were very hearty in passing this expression, and the kindest wishes, I assure you, go with it in every way."

The minute referred to is as follows:

"Boston, Feb. 17, 1902.

"Rev. R. A. Rowley was a missionary for this Society in Washington from May 15, 1889, to June 30, 1894. After an interval he was made Superintendent for Oregon, which position he filled until April, 30, 1892. Mr. Rowley has been a zealous and earnest worker, has been able to report a large number of Mission schools organized by him and his assistant in the State. He has, during a portion of his time, been specially successful in evangelistic work. We are glad to pay this tribute to his past work, and to express our hope and belief that he will do valiant service wherever, in the Providence of God, he may be led to labor.

"For the Missionary Committee,

"Geo. M. Boynton."

After resting for a season Mr. Rowley expects to take an ocean voyage, South America being his destination, with the intention of returning to Oregon early next year, whereupon he will engage in evangelistic and State Sunday-school work, but not in connection with the C. S. S. & P. S. There are very many out-of-the-way places in the mountainous districts which are not reached by any one. These he feels that he cannot neglect, and in such localities, where the necessity for religious instruction is great, and also where destitution is frequently found, he will continue his efforts to provide clothing, medicine, literature, etc., and supplement such work by organizing Sunday-schools and preaching the gospel as opportunity requires. In this way a good and necessary work will be performed, a work which Mr. Rowley is peculiarly well qualified to perform.

Rev. U. S. Drake, formerly pastor of the Salem Cen-

tral church, is now with the church at White Salmon, Wash., directly opposite Hood River. He is doing effective work, with increasingly hopeful prospects.

Rev. Evan P. Hughes, since his resignation as pastor of the church at Hillsboro, has removed to Jefferson, Marion county, and gone into business.

Through exchange with Dr. Ackerman, the members of the First church had the privilege of hearing Rev. F. V. Jones, of Hassalo Street church, preach today. He performed the service with great acceptance, taking for his text Ps. xcii: 4.

The special Passiontide services at Sunnyside church were well attended during the week, with a constantly increasing interest. Supt. Clapp preached today, both morning and evening.

Portland, March 16, 1902.

In the interests of "our church paper" we ask a reading in every home of the article headed, "It Isn't Right." If at all possible the people whose duty it is to support The Pacific must be brought to know the difficulties under which it is carried on.

The Rev. L. M. Walters has resigned the pastorate at Fresno.

## The Prayer-meeting.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members. A church is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food, and taking care of the staterooms, while most are passengers enjoying transportation. It is rather like a Roman trireme, where each rower did his share of the work—a broken oar, an unshipped oar, a sleeping rower delayed the boat.

It is the duty of each member of the church to be present at every prayer-meeting so far as possible. There is no obligation on the pastor that is not on every member. First, then, plan to be present; count your presence a business obligation; let this duty push aside social functions. If neighbors call in, invite them to come with you, or excuse yourself. If a friend telegraphed you to meet him at the station you would not urge as an excuse for not meeting him that a neighbor called in just as you were leaving the house. As a member of this church you have made a weekly appointment to meet the Master at the midweek service. Make it your business to keep your appointments.

Come prepared; bring your mind with you; bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can cast into the common treasury. Think before you speak, and speak after you have thought. You expect the new convert to relate an experience—did your experience stop when you accepted Christ? You can at least bring a passage of Scripture that has strengthened you during the week and tell us what it has done for you.

Come in a spirit of prayer; come from the closet; bring spiritual power with you. You cannot promote the spirituality of the church by always seeking power from others. You have no right to expect dividends without investment. You cannot ride on the street car without paying a nickel; why should you expect to be carried to heaven "on flowery beds of ease?" Come! Come prepared! Come to help!—Dr. O. P. Gifford.



## Our Boys and Girls.

### The Conceited Grasshopper.

There was a little grasshopper  
Forever on the jump;  
And as he never looked ahead,  
He often got a bump.

His mother said to him one day,  
As they were in the stubble,  
"If you don't look before you leap,  
You'll get yourself in trouble."

The silly grasshopper  
Despised his wise old mother,  
And said he knew what best to do,  
And bade her not to bother.

He hurried off across the fields—  
An unknown path he took—  
When, oh! he gave a heedless jump,  
And landed in the brook.

He struggled hard to reach the bank—  
A floating straw he seized—  
When quick a hungry trout darts out,  
And tears him all to pieces.

\* \* \* \* \*  
Good little boys and girls, heed well,  
Your mother's wise advice;  
Before you move, look carefully;  
Before you speak, think twice.

—Lutheran.

### The Thermometer.

My! how cold it was! That was the day when the "oldest inhabitants" got round the red-hot stove in Mr. Widdemer's store and compared experiences. They all agreed that there had been nothing like it since the sixties.

At Hilda's house the day began crisp and record-breaking. The window-panes were crusted over with a thick, beautiful frostwork that Hilda's warm little breath could not melt—not even a little hole to "peek" through.

First grandpa went downstairs and stopped at the hall window to look out at the big thermometer. Hilda knew he was having a dreadful time to get a peek-hole by the long time he stayed there. Then she heard him say, "Wh-ew!" good and loud, so of course she knew it was a cold day. Pretty soon he came to the foot of the stairs.

"Mother!" he called—that meant grandma.

"Well, father?"

"Twenty-six below, as sure as my name is Jeremiah Scott!" He gave the information in a tone that defied argument.

That settled it, for there wasn't a bit of doubt about grandfather's name being Jeremiah Scott. Hilda wasn't quite sure in her mind what "twenty-six below" meant, but how big it sounded! She cuddled under the bed-clothes quick to get warm!

Mamma went down next, and she stopped to look at the thermometer. And Allan stopped, and papa stopped, and Helen. Everybody stopped. Everybody said, "Whew!" When Hilda went down she said it, too, because it was the prevailing fashion.

"Coldest day on record!" shivered mamma.

"Ur-r-r-r!" shivered everybody, although the big, warm house was as comfortable as need be. It was the thermometer that made all the trouble. Nobody knows how much warmer this world would be without any thermometers—or how much cooler summertimes.

The very last one downstairs was dear old grandma,

wrapped up in her soft purple breakfast-shawl. Grandma "went by" the thermometer in wearing that shawl. Five degrees above zero was the settling point; she never wore it at six degrees above.

In the hall of course grandma stopped, and Hilda was certain she heard her make a little soft exclamation, but it wasn't "Whew!" Pretty soon grandmother opened the library door and called, "Hilda! Everybody! Come quick—sh!"

And everybody tiptoed hurriedly out into the hall. And there—you couldn't guess with more than a hundred guesses what it was they all saw!

"Oh!" breathed Hilda, softly. For there was the Princess, Hilda's little long-haired tiger cat, standing up on her hind feet; with her soft little front feet on the window-sill, looking gravely out at the thermometer!—Youth's Companion.

### How the Twins Sold Plums.

Eli and Eben, the twins, had a plum tree. Grandpa and the man Joshua sprayed it in the spring, when they sprayed the other trees, and grandpa helped to thin the fruit. But the boys had to get up early two or three mornings a week all summer to jar the tree for curculio. They kept the grass and weeds away from it, they watered it and put salt and ashes about it, and in the fall they had a fine crop of plums to sell.

Eli could climb better than Eben, so he gathered the plums, while Eben held the step-ladder under the tree.

Grandpa went through the shed when they were sorting plums and putting them in little baskets.

"Don't sell anything but plums, boys," he said pleasantly. "I have known folks to sell more than they meant to. A man up Canton way took some pears down to the store to sell one day. They looked nice, and Mr. Brown bought them, but he had to throw away 'most all of those in the bottom of the basket, and that man can't sell anything more to Mr. Brown. He sold the truth along with his pears."

Grandpa went off to the barn, and the twins looked at each other.

"Let's look the plums over again," said Eli. "I don't know about that box over there."

"I'm afraid there's one in here that isn't very nice, too," said Eben, soberly picking up another box. "We'll sell good ones or we won't sell any."

Eli nodded. "That's so."

They did sell nice ones, for Mrs. Fitch, the minister's wife, told grandma a week afterwards, that she hoped the twins would raise plums every year she lived in Demster, for she never bought such plums before.

"I'm glad they didn't sell truth and honor when they only meant to sell plums," said grandpa.—Young People's Weekly.

It is not given to every heart to win

For all its passionate urgency love's reply;

There are who knock and never enter in,

There are who lonely live and lonely die.

But every heart of all the hearts of men

In this dear right has heritage and share—

The right to love, asking for naught again;

Quenchless as sun, unstinted as the air.

Ah, marvelous rose with glory in thy breast!

Ah, stainless lily, wet with patient dew!

Heart of the world's heart, tell us which is best—

To love or to be loved—we cannot choose.

—Susan Coolidge.



## The Home.

### Rescued.

LYDIA PLATT RICHARDS.

The mountains of Evil impede us—  
The flood-gates of Sin are ajar;  
The vicious, unholy, mislead us—  
Bewildered, we wandered, afar.

From plain paths of wisdom, long straying;  
Till wolves of Perdition prowled near;  
Their howls on our trail were dismaying—  
While phantoms in darkness appear.

Dire dragons of doom rise, surround us;  
While tempters, like demons, conspire,  
Dread horrors and terrors confound us—  
We grope on through darkness and mire.

Though desperate, despondent and sinking,  
We cry for assistance and light;  
Our sins and our follies, bethinking  
How wilful we fled from the Right!

Lo! a light in the distance, appearing  
Like beacon and guide from above,  
Renewing our courage—how cheering  
Those signals of mercy and love!

Hark! the voice of a Father is calling,  
Assuring His guidance, divine;  
No longer the darkness appalling,—  
Love waves us a signal and sign.

To mansions of mercy ascending,  
How blissful the music and light!  
When washed from our vileness, offending,  
They clothed us in garments of white.

### Motives of Christian Service.

The coming of the summer season, with its opportunities for temporary release from the usual routine of life, seems to be seized upon by some Christians as a notification of release from the ordinary activities of the Christian life. They say that after months of faithful attendance upon the services of the church and the performance of every duty devolving upon them as members of the Church and of the Christian community, they think they are entitled to the release from these duties which they are under the impression they need. The impression is a mistaken one. Christian service is based upon and has its inspiration in allegiance with Jesus Christ, and this allegiance is conditioned upon the declaration, "Thou shalt love the Lord with all thy heart, and with all thy strength, and with all thy mind," which is reinforced by the command, "Thou shalt love thy neighbor as thyself." It is, therefore, the blossom and fruit of a profound and overmastering affection manifested toward the divine Master on the one hand, and toward humanity on the other.

True Christian service is absolutely free from selfishness. It yields rich and abundant reward, but the securing of this reward is not its primary and impelling motive. The service is rendered in response to the command uttered by the Master when he instituted the sacrament of the supper, "Do this in remembrance of Me." The example of Him who "came not to be ministered unto, but to minister," is constantly before the disciple, and his service, of whatever sort it may be, is the utterance of an instinctive, and generally unconscious, desire to perpetuate among men the gracious and self-sacrificing spirit of devotion to humankind manifested so richly and wonderfully by the Lord Himself.

This being so, there is no justification whatever for the desire for release from the obligations which Chris-

tian service entail. The consecrated Christian, who desires above all things else to make his calling and election sure, as far as good works can bring about this result, and whose meat and drink it is to do the will of the divine Father, will not seek an escape from these responsibilities. He will rather rejoice that he has been found worthy to have a part in the working out of any of God's beneficent plans for the benefit of men. No greater honor can come to him than to be designated as a co-laborer with God, and to be identified as such, and to be associated in the great work of human redemption with the disciples, apostles, saints, martyrs, reformers, and leaders who have, under the inspiration of God and the direction of the Holy Spirit, wrought so marvelously and successfully in the world.

A well-known English scientist, when asked to indicate some of the things that fashioned his character, said that chief among them was Nelson's thrilling message to the fleet under his command at Trafalgar, "England expects every man to do his duty." Now, while there can be no doubt of the value of such a sentiment in inspiring men to fidelity and to heroic exertion, yet much depends upon the quickening motive back of the performance of duty. One may discharge his duty in an indifferent and perfunctory way, and yet meet all the legal and moral requirements of the situation. But when the impelling motive is a deep and abiding affection the act is glorified. The supreme test of love is sacrifice, and the Christian in whose heart the tender and all-pervading love of God has been shed abroad will rejoice in every occasion that puts that love to the test.

With one's idea of Christian service based upon these high principles it will not be easy for the sincere follower of Jesus Christ to seek for release from the sweet and satisfying responsibilities of Christian service, for it will be contrary to the instincts of his spiritual nature to desire it. Rather, he will welcome the opportunities for service as intimations from God to give practical evidence of the work of grace in his own heart and life, and as tokens of his own personal acceptability in the sight of God. As to the rewards of his service he will not greatly concern himself, being assured that faithful performance on his part will win for him at last that supreme mark of divine approval, "Well done, good and faithful servant!"—Christian Advocate.

### A New Degree.

The following blunder occurred recently on board a Canadian river steamer:

A passenger being taken ill in the night the doctor's assistance was required, but the steamer did not carry a member of that profession. The list of passengers was read through in order to discover whether there was a medical man among them, and, sure enough, there was the name of James T——, M.D. The steward quickly ran to the berth and aroused the occupant.

"What's the matter? Is the boat sinking?" came from within in a startled tone.

"There's a passenger ill, and we want your assistance, doctor," replied the steward.

"What are you playing at?" growled the voice, "I ain't no doctor!"

"Why, you've got 'M.D.' after your name!"

"Well, I can put them letters after it if I like, can't I?" said the other, emphatically. "That's my trade; I'm a mule driver, that's what I am."—Philadelphia Methodist.

Revenge is sweet only when foregone.



# You may Snap your Fingers at Dyspepsia

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## A Consecrated Vacation.

And so you did not dream that the few words you said in that class-meeting, where you spent a Sunday or two last summer, were a stimulus to more than one heart. Yet they were. Many of your hearers seldom went out of their own neighborhood, and your fresh young voice rang like the bell of another sphere upon their ears, and as they turned their heads to look at the "stranger speaking" they were reminded that they were one of an "innumerable host," of a mighty army, whose encampments stretch to the ends of the earth. We need more consecrated vacationers in every town and village. This does not mean that we would burden them with overmuch effort during days set apart for rest, but it does mean that they come filled with the Spirit of Christ. Some one has said our work is too often "a perpiration, where it should be an inspiration." If we are in the vine, we cannot but be fruitful. There is a great gulf between a holiday from religion, and a holiday with religion. A fortnight's dissipation, leaving behind the Bible and the Sabbath, may have its enticing elements, but it is, after all, a very muddy reflection of true joyousness.

Our vacation should be a time of heart-rest, as well as rest of body and mind—a time when the soul lays aside its earthly cares and looks, exultant, up into its Father's skies. Stronger bodies and purer minds are sent back from the communion on Mount Hermon than ever came through the witcheries of Vanity Fair. No one holidays like the Christian. Who else could go forth knowing that he is the King's own Son? Who else can hear the same voice from sky and field and sea? Young man from the office, young girl from the counter, go forth with the royal name—your family name—written upon your forehead.—Christian Guardian.

## The Work That is Never Done.

"If things would only stay done; if I could look back over the day and see one thing accomplished which will not have to be done over again tomorrow I should not get so tired of it or feel so discouraged!"

How many millions of wives and mothers have made some such comment as this on the monotony of household tasks! It is not alone the deadly sameness, the constant repetition of little duties! It is even more the feeling of futility, the apparent failure to accomplish any enduring results. The bread which was baked this morning will be gone tomorrow; the dishes are washed and put away, only to be used and washed again; the linen fresh from the ironing table will be back in the laundry by the end of the week; the rooms swept clean the other day already need sweeping; the children call for endless sympathy and attention.

A man's work may be ever so hard; it is less often clouded by this sense of unproductiveness. It usually brings a definite reward in the feeling of something accomplished, some tangible result achieved. The architect points to the finished building and says: "I designed it." The carpenter and the mason, who see the structure growing under their hands, know that it will stand for years, an unimpeachable witness to their industry and faithfulness.

"Do you think that nothing is happening because you do not see yourself grow, or hear the whir of the machinery?" says Henry Drummond. "All great things grow noiselessly; you can see a mushroom grow, but never a child."—Selected.

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We often think our crosses are the hardest to bear. I know; it often seems to me as if I had more crosses than others, to bear, because many times I have had crosses that others should have borne instead me; and so, many times, my pathway in life has been dark and cloudy by the unkindness and ingratitude and injustice of those that should have shown nothing but kindness. A smile, a pleasant word, cost us nothing, and it is Christ-like. We don't know, but it might win some poor soul to that Savior we love so well. Perchance unkindness made them so. Oh, win them back again. We never should hesitate to extend a helping hand to all, no matter how low, there are none so low that God can't own, and we are not better than our Creator—Christ died for all mankind. And remember, if our cross seem hard sometimes, Christ has borne it before us; and he says "he that taketh not up his cross and followeth after me is not worthy of me."

Whoever knows a good truth ought to make that truth known to others. In this sense, therefore, every Christian ought to be a preacher of the gospel. Indeed, every Christian is a preacher, witnessing for or against the truth he professes. Are we faithful witnesses for Christ, day by day? The world is watching to see as to this.

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